

A
R E P L Y
U N T O
T H E L E T T E R

W R I T T E N
T O M^r. H E N R Y S T U B B E
I N D E F E N S E O F T H E H I S T O R Y O F T H E
R O Y A L S O C I E T Y.

Whereunto is added a Preface againſt *Ecebolius*
Glanvill; and an answer to the Letter of
D^r H E N R Y M O R E,

Containing
A R E P L Y T O T H E U N T R U T H E S
He hath publiſh'd,
A N D A C E N S U R E O F T H E
C A B B A L O P Y T H A G O R I C A L
Philosophy, by *him* promoted.

—*Spiffis indigna theatris*
Scripta pudet recitare, & nugis addere pondus.

O X F O R D,
Printed for Richard Davis. 1671.

A. Paschall.

*N^o 349.350
Cato contra Caraman*

THE
HISTORY OF THE
ROYAL SOCIETY
OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME
BY
JOHN HENRY MORTIMER
OF THE SOCIETY

A HISTORY OF THE
ROYAL SOCIETY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME
BY
JOHN HENRY MORTIMER
OF THE SOCIETY
PHILOSOPHY, BY HIS PROMOTION.

LONDON:
Printed for J. B. L. Smith, 1871.

(3)

THE
LETTER
TO

MR. HENRY STUBS

Concerning his Censure upon certain passages
contained in the History of the
Royal Society.

SIR,



WHEN I was (lately) at Warwick, I purposed to have waited upon you, but I was told by a Person of Quality and of your acquaintance that you were gone to Oxford, with a great carriage of Books, to write against the Royal Society, and the reason of this enterprize was given to your dissuading Friends, that the Society did design to bring in Popery.

The accusation (I confess) seemed to me very strange, but what was more wonderful, is such mighty Zeal for any one Religion and against That. This calleth to my mind a discourse which you made one day at White-Hall to a Christ-Church Man and my self immediatly after your return from Jamaica, where you told us of a Provincial of the Dominicans, who being a Prisoner there, had perswaded you to go and live with him in the Spanish Plantations, as being a place, in wick you might very gainfully practise Physick; and Nothing, as you said, hindred your compliance with his overtures, but only this, that you could not have carried away hereafter the Effects of your estate, but must have left it, if you had left the Country.

In all which account of the transactions betwixt that Provincial (who was of the Inquisition) and your self, you stewed so much gentle calmness of mind in the affair of changing Religion, that I was almost ready to have pronounced, that some one had stoln your Name and put it to the Censure; till I was better informed that your quarrel to this Assembly is so unappeasable, that you would fall out with any Religion, which they favoured, and that if they had of each kind amongst them, you would entertain no sort at all.

I must profess I always esteemed you (by your Printed Papers) a Man of excellent contradicting parts, and I thought you would in this book have done as good service to Aristotle, as a grave Dignitary of Canterbury hath lately rendred to him, when he very industriously maintains that the Philosopher in his Ethicks did teach, what is the summum bonum, as well as

a

David

David could, when he set himself on purpose to treat of the same Argument in the first Psal. or that you would have repeated some of the least natural experiments, laugh at them; and then with very good conduct of stile made all the rest appear ridiculous. But you'll say that may be done hereafter, but a present Religion, Religion is in danger, and therefore you must succour your Dear Mother the Church of England. It is done like a good Child: and further I must commend you as a generous enemy in your censure of the Historian. He is a Clergy-man, and herein you challenge him at his own Weapon: And if you vanquish him in this Encounter, you may expect to make both your Reputation and his loss very considerable, being that in England a Church-man suffers more for being Popishly affected, then for being a favourer of the New Philosophy. But I'll tell you what falls out very unluckily.

This History was not Licens'd (as could have been wisht) by the President of the Royal Society: For then a Man might have charg'd every impious and pernicious Paragraph upon that large body of Men, but so it is that it comes abroad into the World with an Imprimatur from Secretary Morrice, of whom we cannot persuade the people to believe otherwise, but that he stands two or three removes off from Popery. But now at last give me leave as a By-stander to look over your Game, and privately to advise you where the other side may essay any advantage. As the first instance of a passage in the History destructive to the Religion and Church of England, viz.

While the Bishops of Rome did assume an infallibility, and a Sovereign Dominion over our Faith, the reformed Churches did not only justly refuse to grant them that, but some of them thought themselves obliged to forbear all Communion, and would not give them that respect, which possibly might belong to so Antient, and so Famous a Church, and which might still have been allowed it without any danger of Superstition. If any one should undertake a defence against your censure, it is probable that he would say somewhat to this purpose, that by Communion there mentioned the Author did not mean, that the reformed Churches should joyn with them in all or the most important acts of worship, being that hereby they must at all adventures yeild to the points of the controversie, which the Roman infallibility would thrust upon them, for he tells us that our Churches did justly refuse to grant them that, but he explains what he intends by Communion, when he doth immediately add that they refused to give them that respect, &c. Now who can say that Communion if taken for Divine Worship can be the same with respect that it stowed to a Society of Men; and whereas you seem to argue from the notion of the word Communion, as if it were the same with the Lords Supper, it may be replied, that the one sense, wherein it may be understood throughout the whole Scripture is, a friendly and charitable action, and from this we cannot except that verse, which you alledge, and in this sense it is not impious to say that we should not forbear all Communion, or deny to give that respect which possibly might belong to so ancient, and so famous a Church. Nor can I see that these Titles bestowed on Rome are so faulty, since there are methods of speech in our language suitable hereunto, whereby we call that antient and famous, not which is so at present, but what was such a long time ago, and continued the same for a great while. But I will grant that this is not the necessary, but only the possible meaning of this Historian;

Yet at least if the contrary intimation be so hainous, good Nature should oblige to understand the phrase in the most favourable manner: but supposing he thought that Rome even at the reformation of others, (though it self was not amended) might nevertheless be called a Church, he said no more then what the most learned amongst the German Divines, though warm with disputes, did readily acknowledge. It was usual with them to say that the Church of Rome was truly a Church, notwithstanding that it abounded in many and dangerous errors, seeing that they retained the main Doctrines of Christian Religion, and they indeavoured to clear their assertion by comparing it to a diseased body, which yet is as truly a humane body, as it is a diseased one.

And if it may be termed a Church, it is without doubt very antient and famous too, for what it hath been of old as to the piety and learning of many Inhabitants of that City; and still is Famous for that precedence, which any Herald would assign to it in a free Assembly of Western Bishops.

So that from what hath been discoursed in this matter may be inferred, that though the Author meant not, that we must communicate with them in the distinguishing Offices of adoration, yet (for any thing I perceive) he needs not to account them of that Church to be unto us as Heathens, or of such a Number of Men with whom we may not so much as eat, but that we may maintain a Communion of friendship with the professed of that Religion, whose morals may afford an example, or whose learning might advance our knowledge. And the reformed must still keep the hearty Charity for the Romanist, that after successles debates, though managed with reason and temper, he should still endeavour to improve him in all the uncontroverted instances of goodness and vertue; such an exercise of Friendship and Charity as this is a Noble and Religious Communion, it is an exhorting one another in our most Holy Faith, it is an exact obedience to that command; That as far as we have already attained we should walk by the same rule.

As to the next exception which you have against the same passage, viz. His mistake in making the Papal Infallibility to be the grand occasion of the differences betwixt the reformed Religion and Papist, I must tell you that he may well enough defend himself, though indeed you press closer in this then in the former objection against all Communion with Rome. You say that only Parasitical Canonists did ascribe to the Pope such a Sovereign Dominion over our Faith: I suppose you mean at the reformation, though you cite many Authors much later, and if so I shall only referr you to the report, which Cassander gives of those days, in his Judgement which he passes on the controversies, viz. That then they made the Pope but little less then God, that they set his Authority not only above the Church, but above the Scriptures to, and made his sentences equal to divine Oracles, and to be an infallible rule of Faith, and (as he further proceeds) though there was another sort of people in the Church, yet they were such as were obscure and concealed.

Again though it were granted that infallibility lay in a Council, yet the Pope had the executive power of those decrees and Canons, which passed by so high an Authority; and hereupon might be troublesome with an Infallibility derived from others; and impose little things as absolutely necessary in their own nature: and this practice of the Bishops of Rome (amongst others) caused those of Germany to stand off from the Roman Church.

But for a fuller proof against the Author of the History, you alledge, that erroneous Doctrine about indulgences was the primary occasion of introdu-

Eng Protestancy. What you say is so far true, the first occasion of Luthers publick inuectives against the Court of Rome, but for a good while after he maintained Communion as a member of that Church. This is manifest to any one, that is but in a small measure acquainted with the Histories of those times; but at last when he saw there was no hopes of Reformation in this and other instances of gross abuse, he utterly leaves them as past all likelihood of recovery.

So that I have now prepared the cause depending betwixt you and him, and made it ready for a Tryal, and it may be determined by finding out the true account of the Grand hinderance of a Reformation at Rome. Your adversary might give a very fair proof, that it was mainly a reputed infallibility. This is evident in the impartial History of the Council of Trent, where we read of a consultation held by Pope Adrian VI. with some Cardinals for an amendment of what was amiss, more particularly about the matter of Indulgences, after that much had been said by himself and another against the mistakes and ill practices in that affair, and after that he had declared his Resolution for the regulating thereof, he was soon turned from his Former purpose by Cardinal Soderinus an old Politician, and one who well understood the Frame of that Church. This Man informs the Pope that any Reformation was dangerous for Rome, because that this would implicitly yield that somewhat was amiss, and that possibly they might erre in more, whereas the successes of Rome, against such opposers were obtained by vouching for what ever was blamed and by proceeding against them as Hereticks.

This made Adrian to bewail the unhappy condition of Popes, who might not reform at home, if they would. And now at last you seem to make infallibility so small a thing even in their own esteem, that as you cite the words of a late writer amongst them, their Infallibility is limited to Tradition; and is spiritually assisted in the Faithful reporting of what hath been delivered. It is easie to see thorough this harmless pretence of your judicious Author.

For to be the sole and undoubted witnes in their own cause on which sentence must follow in course is equally advantageous, as if they were taken for infallible judges. Thus the Jews who did so highly advance the credit of their Rabbinical traditions as thereby to make void the Law of God, doe not (as we see in Abravanel) own any more then only that they expound and shew the Articles of Faith; yet that Jew, who shall despise or jeer at the Teachers of those traditions, shall not (according to their Fundamentalls) have a part in the life to come. And at the same rate may the Former sort of men denounce Anathema's if you believe not their report, though in matters, which are not only, not certain, but withall are unreasonable, ridiculous and impossible.

Another passage in the History is brought in by you, and deeply charg'd to be contrary to the Analogy of Faith and Scripture (to wit) He (the Natural and Experimental Philosopher) will be led to admire the wonderful contrivance of the creation, and so to apply and direct his praises aright, which, no doubt, when they are offer'd up to Heaven from the mouth of one that hath well studied what he commends will be more suitable to the Divine nature, than the blind applauses of the ignorant. This (you say) makes the acceptableness of all mens Prayers to depend more or less on the study of natural Philosophy. But the Authors words may be asserted by the whole contexture of that Section, that he therein answers an objection, and clearly shews that the study of experimental Philosophy is not injurious to the

the worship of God; he supposeth the person already a Christian; and then he praises God more heartily for some examples of power and wisdom, which he by inquiry hath found out, but others have not; for when a man praiseth God with understanding for what he discovers particularly in the wonderful works of Gods own hand, his praises must needs be more suitable on the same subject, then are those general thanksgivings, wherein a man that hath not meditated on the works of Creation, blesses God still for them, but cannot say how far these exceed the utmost productions of art, or the improved power of natural causes. Thus the commendation of any workmanship, if given by a great Master in that Art, is more satisfactory to the Artificer, then the admiring noise of the multitude, who probably may misplace their greatest wonder upon that which is the least thing in it. And now (pray) what harm in all this, and yet the Author (as far as I can see) speaks no worse, but much very well, in the following clauses, against Atheism. But if I may ask you to what end do you change his words Praises into Prayers? was it, that you might prove (as you do) that Christ is our Mediator? he never did deny it.

But, methinks, this would be a pretty Medium to prove the not-suitableness of experimental Philosophy to a Christian. You then proceed to make an apology for Ignorance, because that of those who were first called, there were not many wise after the flesh. To which may be replied, that this will avail little, if it be considered, that by the phrase, wise after the flesh, is meant subtle and designing persons, who by their politick managery of a cause though not good, might propagate and spread it for self ends; so that it should find a general entertainment in the world. There was no such thing as this in the first advancement of Christian Religion. But that the ignorance of the professors hereof was not acceptable to the Author of our Faith, is manifest; for that he endowed his Scholars with the gift of tongues and such utterance, which their enemies were not able to resist. You add immediately after the Text, that it was intended of the Virtuosi, why so? Is it, because they are wise? I am confident you will not say that this is the reason. They have taken that course, that will scarce ever make them appear wise to the half-witted World, they are too timorous in what they affirm, they lay by much of that wordy Philosophy, which furnishes men with expressions hard to be understood and therefore is admirable, it makes a brave sound to the ear, nay more then all this, it supplies one with such useful distinctions that he may affirm plausibly whatsoever he will, but instead hereof they practise a plain Trades-man like Profession in Philosophy, instead of axiomes and good old sayings concerning nature and matter and substantial Forms, which have salved a thousand difficulties, Nothing will serve them for proof in Physicks, but experiments and some what that is obvious to the senses; they must have new Fashion'd Telescopes wherewith to gaze upon the Heavens, and Glasses invented to espy Atomes, and Furnaces for dissolution of bodies, and for other unheard of curiosities, and yet though they do dissolve the compositum into its constituting parts they would never yet reveal to the Aristotelian what kind of a thing their substantial Form is, which (they are well assured) is one principle in that body. Whereas (Sir) you have a nearer way to learning then that wherein they go on. You became an excellent Astronomer by reading a Systeme of the Ptolomean Hypothesis, and have no reason to suspect or search further as long as you believe nothing about the Doctrine of the Sphere, but what you have learn'd from those institutions, you need not pore with a microscope upon those minute figurings of bodies, thereby to guess how they produce

produce such & such effects. You can answer any ordinary question in nature, by the 4. first qualities & their seconds; by the conjugation & symbolicalness of the qualities; by natures abhorrency of a vacuum, by the keen Appetite, which the first matter (of which we know very much Negatively) bears towards a Form. Nay further, if any man should demand a Resolution of the greatest problems, as of the Loadstone or the like, you are not constrained to make such a pittifull Reply, as many others must do, you can readily inform them, that it is either done by Familiarity of Substances, which causes similar attraction, or by a Sympathy, and that the Loadstone and the Iron do earn till they arrive at their mutual embraces; but if any one be so much a Novelist, as to urge, that such affections as these cannot be found, except there be in these bodies at least a sensitive Life, you can bid them then take this answer for your last, I say it is performed by an occult quality.

There is yet another piece of learning that is Chymistry, in which with a little adoe you can equal their attainments had through a process and tedious course. For the whole of what they pretend in this drudging Art, is no more then the solution and coagulation of bodies; by the first of these they with a great deal of cost endeavour to separate their three Elements, but you (Sir) more cheaply can shew your four Elements parting asunder at the dissolution of the mixt body. It is but laying of a green stick upon the other fuell already inflamed, immediately the Element of air comes away in smoke, that of fire in the warm blaze, the Elementary water is that hissing juice at the end of the stick, and the Element of the earth is the remaining Ashes, which if it be in the Grate will by its own inward propensity (if it can) slide away down to the Hearth, because the Hearth is nearer to the Center of the Earth then the Grate is; for it is well known that every weighty body hath a great affection to that Center. So that I think now you have outdone them at this trick, and you will not be behind them at the other, wit, Coagulation. They are pleased to say that they Coagulate a body when they bring it from a liquid or humid to a solid substance. This fine feat you so well understand and it is so much beneath you that you leave it to the Apothecaries boy, when you prescribe troches for colds, besides Rose-water and Sugar, &c. to make this solid, you appoint White Starch q. s. and then refer it to the discretion of the lad to be made S. a. and here is so good a Coagulation that you never desire to learn any other kind of it as long as you live, except it be the secret of making the hard Sea-bisket. No more at present of the comparison betwixt your Philosophy and theirs. As I read on further in your censure I saw you were angry with this Authour, whom you have chosen for an Adversary, because he saith that Religion ought not to be the subject of disputation; in the sense wherein he speaks it, he is not singular, nor left almost alone, he discourseth of those Divines, who have mixed and kneaded into one lump the Doctrines of Christian Religion, and the Notions of the Peripatetick Philosophy, and hereby have twined into a dispute much of that which primitively was matter of practical Holiness; yet on the other side there is a sort of men, who would less regard Religion, if it were not the subject of disputation, like Hunts-men, who are better pleased in following then in catching the Hare; you further tax him with introducing hereby a Popish implicite faith, whereas a little observation will discover, that this sort of Faith hath grown, and a better hath decayed upon the general respect, which the Philosophy

loſophy now blamed by him hath found amongst thoſe, whom we call Divines of the Schools, more uſually and properly then Doctōrs of the Church a man doth then implicitly believe, when he doth not clearly and diſtinctly apprehend. So that he that ſpeaks not ſo, as to be plainly underſtood, cauſes either that nothing which he ſaith ſhould be believed, or elſe that it ſhould be received as true in the Popiſh faſhion, that is he beſtows his vote and aſſent to be diſpoſed on by another at pleaſure. So that hence you may judge who it is, who draws on a novice in Religion the neareſt towards wrapping his belief up within the faith of another, whether he who contends for ſo much plainneſs, that the things propounded need not to be the ſubject of diſputation, or rather he who ſeems profound and wiſe in his ſentences, yet doth ſo darken his wiſedom with words, that the perſon to be inſtructed hath by this means no other way left but to believe that which he cannot underſtand. You produce ſome ſacred teſtimonies to evince a neceſſity of divine illumination, yet do not apply them to the preſent diſcourſe of the Authour, which is concerning School Divinity; but had you meant it of this, I muſt have ſaid with you that the obſcurity of thoſe writings would have made ſuch a Revelation neceſſary, had not the ſmalneſs of their worth rendred them almoſt uſeleſs. It ſeems to me but reaſonable, that as all the Books of Chriſtian Religion hope for acceptance, becauſe they profeſs to be agreeable to the truths of Scriptures, ſo further if they deſign publick benefit, they ſhould imitate the perſpicuity and openneſs of the Evangelick Style. There is one argument againſt the Authour not inconsiderable, to which you have ſome reference, (that is) the ſtudy of ſuch controversies, diſtinctions, and terms are of great uſe when we have to deal with a Popiſt diſputant. Its very true, yet it proves not any excellency in that knowledge of it ſelf, but meerly in relation to the adverſary; though we have freſh inſtances of worthy perſons amongſt us, who have with good advantage managed the debate in behalf of our Church againſt that of Rome, without much help from thoſe Schools: yet that ſort of Learning, even for this reaſon, may ſtill be maintained, in the ſame manner as tradesmen who lie on the Engliſh borders towards Wales, uſually keep a ſervant to jabber Welſh (though no-learned language) to the Britains their cuſtomers. The next words of the Hiſtory R. S. which receive a check are theſe, The grounds whereon the Church of England proceeds, are different from thoſe of the Separatiſts, and alſo of the Church of Rome: and they are no other but the rights of the Civil power, the imitation of the firſt uncorrupt Churches, and the Scriptures expounded by reaſon. Though I cannot find any ſuch paſſage in the page to which you ſend the Reader, yet I will take it upon truſt, ſeeing that you have not till now miſrecited any thing out of his book, that which offends you is, that he would have the Scripture expounded by reaſon. This appears to you like Socinianiſme, but I remember the Calviniſts direct to as much as this implies. They ſay that we muſt expound particular paſſages in Scripture by the main tendency of the whole diſcourſe, that we muſt conſider the phraſe, whether literal or figurative, that we muſt obſerve all the circumſtances of perſon, time, place, and what elſe is of any moment, And now (pray) ſay whether theſe directions can be practiſed but by reaſon, and if not, whether he who expounds Scripture by theſe rules, may not be truly ſaid to expound it by reaſon: he doth not ſay that a man ſhould not acknowledge Scripture, if it teach any thing more then thoſe ſentiments which reaſon had enter-

tained before it was acquainted with divine writings. You would have them to expound the Scriptures by the authority of the ancient Fathers, when they see why they should do it, they at the same time expound by reason, if without cause given, they take up the Fathers sence in that implicate Faith against which you did lately declaim. The last Objection which you offer against this History, is about what he saith of wit, that it may be borrowed from the Bible, that this wit is (as he represents it) magnificent, appears to the diligent and judicious Reader: and that it may without offence be borrowed is as manifest to him, who gives himself the pleasure to peruse the Greek and Latine Divine Poems both antient and modern, which fetch their ornaments as well as materials from the Bible. But you'll say however Scripture-expressions ought not to be applyed (as our authour would) to natural things. I see no reason which binders, especially when natural things become the occasion of divine praises, and furthermore, whereas many Scripture expressions were by way of accomodation transferred higher from things natural, they lose not their original suitableness, and when they are brought back and lower in our discourses, it may rather be said of them, that they are repaid then that they are borrowed; nor doth the meaneſt of the matter to which any saying is fitted out of Scripture, straightway make it unlawfull to be lent for a while, as for example the primitive Ignatius in one of his genuine Epistles, which was written (if I mistake not) to the Tralliani applies otherwise these words of our Saviour to his Disciples concerning those extraordinary assistances which they needed to receive from him: Without me ye can do nothing. And affirms that as our Saviour spake these words to his disciples, so a Bishop may say to his Presbyters, without me ye can do nothing. Yet I must protest that I am very sensible of the indignities and scorns which the sacred word of God suffers from a sort of persons, whose quality is better then their converse, they are such who are scarce ever guilty of wit or raillery, but when they are ingeniously profane or blasphemous. The intemperance of these should lay a restraint upon the sober & discreet least by an innocent use of a little liberty, they should unawares give any countenance to other mens extravagancies. You tell us upon this argument, how severe the Jews are in this case. The most that wee meet with neer this purpose concerning them discovers not so much a holy reverence, as a stupid folly. They pronounce (as in a former instance so on this) that no Jew shall have a part in the world to come, who shall spit out, when he names God, or shall speak the Tetragrammaton in a forreigne tongue out of the Sanctuary. There is one thing at the end of your censure which is very unkind, and contrary to the law of common humanity; I speak of your sharp reflexion on an excellent person deceased Mr. Cowley, these younger fancies ought not after death to become his reproach, especially since he left a charge, that what was offensive in his Poems might be omitted: though it was judged by others, that he had written nothing, but what (with his own sober correction of himself, and an equitable allowance of charity) might well pass abroad in publique. You know that those who weeded out the worst of Beza's youthful verses, and presented them in one bundle to the world, purchas'd more shame to themselves then to the Poet. It is now time that I should put an end to this tedious Letter, and I must request that you would excuse my plain dealings, do not suspect that (upon some account of friendship or acquaintance) I am too inclinable to vindicate the Authour of this History. I dare assure you I know him not otherwise then by face, and

Printed books, one of which is against Sorbiere, whom (though a piece of a Virtuoso) he handles very smartly, examining the condition of his life and actions. What apprehensions then might you have, least if he should happen to have nothing else to doe, he should write the History of your life, and herein (as is usuall) describe your person, and enquire into Physiognomy, what temper of mind you must profess, and give a Catalogue of Books written by you, and shew in how many press-warrs you have served as a volunteer. But now that I have done, I have time to think, what a deal of needless labour I have bestowed to write, more then what you will have patience to read. I therefore take leave, and am, Your, &c.

F I N I S.

(۱۱)

2 1 2 1 2

*A Defence of the Censure of the History
of the Royal Society, against the
Reply of the Virtuosi.*

AFTER so many Moneths respite, so much deliberation, in a case nearly relating to the welfare of the Religion and good Learning of this Monarchy, and even of the Government it self, I expected at least from the Virtuosi something of Wit and Solidity in their Reply: I knew the justice of my side too well, and the grounds I proceeded upon, to fear it might be worsted; but I thought it no unreasonable matter to promise my self florid Language, and a plausible, though not satisfactory, Apology. But though an entire Cabala of the R. S. did consult upon this responsory Letter, though a Learned Person of that Society did peruse it, yet can I find nothing in it that should have deserved my serious Animadversions, except the quality of those Persons who revised and allowed it: and 'tis my respect to their dignity, that I put once more Pen to Paper about this subject. 'Tis out of a regard to their quality, not performances; and I more suspected they would interpret my silence as a contempt, then my answer as arrogant. It had been more prudential for them not to have entermixed a second time in this Contest, but to have enjoyed the benefit of that distinction which I made betwixt the Honorary Members of the R. S. and the Comediants, then to mix with so insipid a Generation, whose thoughts are not to be elevated by indignation, and whom Learning it self, should it change Parties, could not rescue, or protect.

I must renew those Proteſtations which their Ignorance hath made me so frequently to use, and avow, that 'tis a troublesome affair to deal with Men that understand so little; they know neither how to state a Case, nor how to oppose, or answer pertinently: I am affronted with naked Assertions of Men that deserve no credit: my Conclusions are denied, and the premises not invalidated: and to convince the World how little I injure them herein, I Reprint the first Censure upon their History, their Defense, and my present Reply.

The Anonymous Author of the Letter begins with an Admiration, that I should have so mighty a Zeal for any one Religion; and why against Popery? But that I know weak Persons are surpris'd at small Occurrences, and that their astonishment doth not proportion it self to the greatness of the cause, but the deficiencies of their Intellectuals:

Pag. 1.

I pro-

I profess it would trouble me, that having lived a life hitherto (as the Age goes) not very culpable, and having always professed my self of the *Reformed Religion*, and having united my self to the *Church of England* upon its restauration (preserving always before that a non-*communion* with the several *Schismatics* and *Sects* of this Nation) that it should still be wondered at, *why I should be concern'd for any Religion, or engage in opposition to Popery?* But this surmise argues onely the *vanity* and *folly* of the *Objectors*; for were it in general *indifferent* unto me what *Religion* were *National* amongst us; yet considering our *Circumstances*, and that dismal *Revolution* which impends over my *native Country*, upon the restitution of that *Religion*, a Man who is concern'd for his *own repose* and *tranquility*, and desires not to be involved in the *Calamities* of a *Change*, can not want *prudential Motives* to induce him to oppose such an *Alteration*: Any Man that hath but reflected seriously upon the *Consequences* which have attended the *Change of Religion*, especially into *Popery*, any Man who is not unacquainted with our *English Histories*, or ignorant of the *Politick Cautions* which wise *States-men* have left unto us upon *Record*, will justify my demeanour, without further inspecting into my *Conscience*. But to allow these *Men of no reading or consideration*, to allow them as *ignorant* of these things, as of the *Sweating Sickness*: why should they wonder at my being concern'd against *Popery*, since I had united my self to the *Church of England*? Is there any thing more repugnant to our *Liturgy*, *Articles of Religion*, and *Homilies* of our *Church*? Was there ever any action of my life could give them ground for this *Conjecture*, that I would openly adhere to any thing, and avow my doing so, and yet desert it rashly? I do not use to *deliberate after Resolutions taken*, whatever I do before: It had better become those of the *R. S.* who are under many *Obligations* to confront the *Romish Religion*, to have acted my part in this Contest, then to *malign, discourage, and disparage* me, for a work which the *Apostle* would have congratulated me for, though I had attempted it merely out of *envy, strife, or pretence*. Beyond this Reply I know not what to answer unto this *Passage*, because I have to do with *Adversaries* with whom *Protestations, Appeals to God and Conscience, are ridiculous, and more insignificant* than a *sobriety of life*, taken up neither out of *affectation*, nor design of *gain, or honor*.

Philip. 1. 15,
16, 17, 18.

The next Period relates an *History* of what passed betwixt me and a *Dominican Provincial, and Inquisitor*, about my removal from *Jamaica* to *Mexico* and *Peru*. I shall not deny the general Truth of the Narration; but since the alteration of a *Word* or two may vary much the *odour* or *truth* of a Story, I must remind this *Adversary*

versary that the person I design'd to accompany (but was hindred with Sicknes) was a Carmelite, not a Dominican: and that he never so much as propos'd to me the change of my Religion; the strictness of the Spaniards there not being such as in Europe: and I did, upon particular Inquiry from some that had been there, receive assurances, That Physicians, Chirurgeons, and Gunners, were so necessary there, and so welcome, that a prudent Person of those qualifications, needed not to apprehend the danger of any Inquisitor: indeed the power of that sort of men is not the same within the Patrimony of the King of Spain (so those Territories are called) and in the Patrimony of S. Peter. Had I, as the Virtuosi, and others do, propos'd a Voyage to Spain, or Italy, doth it infer a design of changing my Religion? yet in all this Story, as it is represented by themselves, there is no more said by me, then would have been convincing in those other cases, were the Argument good. Oh! that a Cabinet of the Virtuosi should reason thus pitiably! Surely Ignorance is infectious; and 'tis possible for Men to grow Fools by contact.

Pag. 2.

That which follows hereupon is so ridiculous, that were my Dreams but so incoherent and impertinent, I would apprehend some eminent Distraction, and cause my self to be let Blood: and I advise my Adversaries speedily to transfer themselves from Arundel house to Bedlam, or convert the Appartments which they enjoy now into convenient Receptacles for such Franticks. Should I grant the truth of the Story, with all the advantages they could wish to have been added thereunto, doth it follow, that because I might intend to change my Religion at Mexico, that therefore I would alter it in England, considering the posture of our Nation? not at all, but with such as the Virtuosi, those prudent Persons, that understand Men and reasons of State so well. Nor are they more imprudent in that suggestion, That my quarrel to the R. S. was so unappeasable, that I would fall out with any Religion which they favored; and that if they had of each kinde amongst them, I would entertain no sort at all: I say this Suggestion becomes not intelligent Persons; for how great soever my Quarrel were against them, 'tis to be supposed I would prosecute it by besitting means, and such as were subservient to my ends; but to fall out with any Religion they should favor, if it were not untrue, destructive to the Monarchy, Laws, and Nation, were to defeat and overthrow my intentions: and consequently such a procedure was not to be fixed on me, except they had first proved that I was a Member of the R. S. I adde, that if my animosity against them had transported me so far as they represent, if I were resolute to oppose whatsoever Religion any of theirs held, I must

consequently renounce *Atheism*, and all *irreligion*; those being, as 'tis to be fear'd, the important qualifications of some of the *Comedians*: and assert *Protestancy*, that being the Religion from which *many* of them are *averse*; and for which, as it is establish'd in the Church of *England*, others are not over-zealously concern'd.

Page. 2.

That which ensues hereupon, is very *dull* and *flat*: the course how to attacque and overthrow these *Ignorants*, was not to be *prescribed unto me by them*: and methinks 'tis great *Impudence* in them, after that I have published these *other Pieces*, besides the *Censure*, to upbraid me as if they were not *extant*; and whatever relates to their *Experiments*, their *vanity*, and *falsehood*, and *Plagiarisme*, were still un-printed. It was not my delign to give precedence to the *Censure*: but they having procured a stop upon the *promulgation of the other Books*, I inverted the *Method*, making them *odious* first, and then *ridiculous*. But if I had done it voluntarily, am I to be blamed for preferring the *advancement* or *continuance* of *Protestancy*, before that of *Natural Philosophy*, though the last were better improved than these *Comical Wits* can ever attempt? I think that Reverend Divine of *Canterbury* merits our good esteem for his generous respects to deceased *Aristotle*: however his Age and different Studies incapacitated him to carry on the Quarrel so far, as to over-throw totally these *Innovators*: Yet since it was not my intent to defend the *truth*, but the *utility* of the *Aristotelian Physiology*; I shall not suffer my self to be engaged beyond my *first thoughts*, or permit that the Original and Primary Controversies sink into oblivion by any excursions and digressive Contests.

Page. 3.

My Adversaries confess, That a *Church-man* in England suffers more for being *Popishly affected*, than for being a *favourer of the New Philosophy*. — It is my judgement therefore, that they ought to be very solicitous how they incur any *such scandal*, and endeavour timely to remove it. I am not conscious to my self at all, of having mis-represented the Words of the *Historian*, or having imposed on him *other sense* than the Words will, or do bear: I now come to consider, what the *History is unto the Virtuosi*? and how far I may conceive them interested in its Tenets.

"My Adversaries say, That the History was not Licensed
"by the *President of the Royal Society*, for then a Man might have
"charged every impious and pernicious *Paragraph* upon that *large*
"body of Men: but so it is, that it comes abroad into the World
"with an *Imprimatur* from Secretary *Morrice*, of whom we can-
"not persuade the People to believe otherwise, but that he stands
"two or three removes off from *Popery*. — If that the R. S. had
made

made an authentick Declaration of this Point, it had been material : but the profession of a *namele/s Pamphlet* concludes not the *Body*. When *Olaus Borrichius* was at *London*, and familiarly conversed with the generality of the *Virtuosi*, even the most eminent of the number, the Intelligence which that inquisitive Person gives to *Bartholinus*, is thus expressed. *Sociorum nemo posthac quicquam in lucem emittet, nisi prius communi suffragio approbatum, ne aliorum praesertim vitiligatorum unguis reformidet.* This Letter bears date, 1663. Aug. 10. *Londini.* and contains that account of the R. S. which he was, from their own mouthes, to communicate unto Foreigners : and in confidence of *this promise of theirs* (which is divulged every where in *Germany*) certain Foreigners of great Learning have expostulated with me for avowing (and proving) them to be so negligent. But since my Adversaries will here allow no other Book to be Entitled unto the R. S. but *what is Licensed by their President*, I will digress a little to shew their failure, even where the Authentick *Brouncker*, P.R.S. is prefixed : and that is in Mr. *Evelyns* Book of *Forrest trees*. I think I may with confidence aver, from his own *Cider-maker*, that the account of Sir *P.N's* Cider is not perfect, & right : I am sure, that sundry Persons of Quality have spoiled much Cider within this three Years, in following the directions of that Book, which was read to the R. S. and published by their *special Command* : But whether it be *exact* now, I have not had leisure to enquire. There are also a multitude of *Errors* and *Impertinencies* in *that Book*, which I have not time to pursue, being continually interrupted by the attendance upon my present Practice : yet to shew how much they have fail'd in *their undertaking*, I will instance in the sap of the *Birch-Tree*, as a Liquor I have had the opportunity to consider, and frequently use these fourteen Years : having tapped seventy, and eighty, at one time. Though none be more communicative naturally than *my self*, yet the R. S. having not merited any Civilities from the hands of a *Physician*, or a *Protestant*, I hope I shall be excused from not divulging more then is pertinent to the matter. Mr. *Evelyn* saith, "he is credibly informed, That out of *Pag. 72. Edit.*
"the aperture there will in twelve or fourteen days distill so much *2d.*
"of the sap, as will preponderate and out-weigh the whole Tree
"it self, *Body*, and *Roots*. — I never saw any ground for an Opinion approaching near to this ; except you make the exposition to be *this*, That if the collection of all that runs in *many Years* be computed together, it may amount to so much ; which, I believe, *may be true* : but this seems not the Genuine import of *his words* : and in no other sense are they to be verified. I have in *large Trees* inserted *two taps*, yet did they not run *twenty gallons*. His account is very

Th. Bartholin.
Epist. Med.
Centur. 4. cap.
92. p. 538.

very defective: the time he proposes to draw it, is *about the beginning of March*: but I avow, that who stays so long may sometimes lose his opportunity. I have known, in an *early Spring*, when the beginning of *February* hath been warm, the Tree to run on the *tenth of that Month*, and usually about the *Twenty fourth day* 'tis time to look after it: but in the *Great Frost*, when I came first to the Lord *Mordant's* at *Parsons-Green*, I could not get them to run till the *thaw* and warm weather prevail'd, which was in the end of *March*, or beginning of *April*: then the sap ascended speedily, ran thicker, and in greater quantities; but lasted I think *but ten days*. The truth is, the ascent of the Sap, and its running, depends much (when it runs) upon the Weather; it abates, intermits, and multiplies, as that varies: of which, *these Observators* speak not a word. There is also (which is contrary to Mr. *Evelyn*) a great difference in the *taste*, and *colour*, and *consistence* of the Sap of *several Trees*; some differs not from *common water*, and (whatever he say) hath neither *smell* nor *taste* of the Tree: some is a little *vinous*; some more *milky*, and resembling *Aqua Lactis*. His Friend from whom he promiseth much, says, he *never met with the Sap of any Tree, but what is very clear and sweet*. As to other Trees, I cannot tell; but as *to this*, 'tis certain he little understands the *Birch Tree*: for some at first have run *lacteous*; all that ever I saw, towards the latter end, run *thick*, have a *fracid* or *sowre* smell and *taste*; and at last in a *gelatinous Body*, stop the tap: for the truth hereof, I appeal to that Ingenious observing Person, Mr. *Willoughby*, who seconded my *Observations* with his own, in the presence of the Lord Bishop of *Chester*, at *Astrop-wells*. I adde, That this *Water* or *Sap*, contains in it such a *saccharine* essence, that if one evaporate it, or consider the *faces* upon distillation, they will appear in *consistence*, and *taste* as a most perfect *Syrup*: and if you adde *Yeast* to a quantity thereof, and set it to work, it will cast off a great deal off black *Barm*, and come to an *Alish* drink (and sometimes resemble a little the *Mum* of *Brunswick*) to be kept as other *Ale* in *Bottles*; but 'tis no longer *Saccharine*, or like *Metheglin*, which I purposed to produce by this Experiment. This *Saccharine* quality degenerating into an *acidity*, is that which renders the keeping of it so difficult, if not impossible: to set it in the Sun, whatever Mr. *Evelyn's* Friend say, is the way to hasten its degenerateness; for I have an hundred times set it in the Sun in *Bottles* close stopped, and it turns *sowre*, and smells *fracid* suddenly: and on the top there gathers a concretion of the *Birchy* Particles, *white*, with which the *Liquor* was impregnated, which I have known turn *ligneous*. I shall not give any account of what I have brought it to by *long insolation*, nor

nor what way may be propos'd to stop its degeneration into acidity in order to its brewing (which is no difficulty;) nor by what ways it may be brought to a Wine (without *heterogenous mixtures*) by a peculiar fermentation of its own in certain Vessels: 'tis enough to have shew'd, that the prefixing of great Names cannot secure us, when a *Virtuoso* writes. I now entreat my *Readers* pardon for this Digression, which is very material to the main Controversie, though not so much to the *Paragraph* instanced in: and I proceed to examine the credit of this History.

In the Year 1664. in September, *Theodorus Jacobi* a *Silesian*, writes to his Friends in Germany from London, where he had a great familiarity with *Theodor. Haak*, Mr. *Oldenburgh*, and many others of the R.S. He having told his Friends much of this most glorious Institution, adds, *Interim lucem brevi videbit tractatus Anglice conscriptus, in quo rationem instituti sui Orbi literario reddere decreverunt.* Pe: Sachf: Gammarolog. p. 68. If any have a mind to entertain himself with the *Fabulous Representations* by which they insinuated themselves into the esteem of *Foreigners*, let him read the Passages in *Sachsius*, till any one can oblige the World with the Original Letter of *Theodorus Jacobi*, that abused *Silesian*. This Tractate which they promised to him in English, was no other then this History; of which such expectation was rais'd, and such Miracles spoken, before it came out, as all England knows. But to convince the World further about this History, take the Authors own Words.

" They thought it necessary to appoint a two Secretaries, who
 " are to Reply to all Addresses from abroad, and at home, and to
 " publish whatever shall be agreed upon by the Society. These are
 " at present Dr. *Wilkins*, and Mr. *Oldenburgh*, from whom I have
 " not usurp'd this first employment of that kinde; for it is only
 " my Hand that goes, the substance and direction came from one
 " of them. How much one of those two were interess'd in the
 " compiling of this History, doth appear hence, and from that Character
 " with which He recommended it to the World; of which none but the deaf
 " and insensible can be ignorant. That the R. S. did not publicly and
 " personally read it, I am apt to grant: The *Commediants* had not patience
 " to read it, or any Book of that bulk; but, as in other cases, gave their
 " assent and applauses upon trust. But that the R. S. did own it, any man
 " knows that was in London at its publication: not to mention the Character
 " which Mr. *Glanvill* and the *Transactor* fix on it. Moreover, when the first
 " brute of my designing to write against the R. S. did reach London, Sir
 " R. M. writ to the Lady E. P. to inform them of my intentions; adding, That
 " there was nothing in which the R. S. as a Body, could be concern'd,

H. R.S. pag. 94.

^a In the Relation of Sachsius they speak of 10 Secretaries, with many other notorious untruths.

excepting this *History*: and if I would civilly represent unto them any defaults therein, they would take it kindly, and amend them. Hereupon I writ unto Him, as a Person whom I greatly honor, and who hath in all his undertakings and employments (which have been neither mean nor facile) expressed a *wit*, *prudence*, and *conduct* that is *uncommon*: to which, if I adde those other Imbellishments, which his Mathematical and other Natural Studies, have qualified him with, this Age can hardly equal Him: To Him I writ, complaining of the *Indignities* put upon my faculty by Mr. *Glanvill*, and their *History*, represented the Pernicious tendency of those Books, in reference to the *Monarchy*, *Religion*, and *Learning* of this Kingdom: and DEMANDED that the R. S. should disclaim both of them by some authentick Declaration, or I would not *desist*, whatsoever might befall me: But no repeated *desires* or *Sollicitations* of mine could prevail with them to *disclaim the History*: the other they were less concerned for, saying, He was a Private Person, and that the *sense of the R. S.* was not to be collected from the Writings of every single Member. Thus could I not extort from their *grandeur* any just Declaration whereby to satisfy either the Kingdom in general, or to oblige the *Physicians* in particular. After that they had denied me the returns of Common Equity, I proceeded in that manner which I need not relate: The Concerns they all along express'd, were more then a little tenderness for a Fellow of the R. S. The *menaces* they made, and which were noised thorow Court and City, shewed that I had greater Opponents then the Author of the History. What meant the *Resolution*, (I do not say *Vote*) of the R. S. to give me no other answer; but that three or four of their ingenious young-men should write my Life: How comes this great concern for a Book in which they are not interested? When the *Censure* came out, why did several eminent Members presently report, and represent to the — that I had thereby libelled His Majesty, and pressed to have me whipped at a Cart-tail through London? That *Censure* touches not the R. S. but only reflects on the *Historian*, and that modestly, though severely. And to what height their *exasperations* and power might have carryed things, I know not: but a generous Personage (altogether unknown to me) being present, bravely and frankly interposed, saying to this purpose, That whatever I was, I was a Roman; that English-men were not so precipitously to be condemned to so exemplary a punishment, as to be whipped thorow London; That the representing of that Book to be a Libel against the King, was too remote, and too prejudicial a consequence to be admitted of in a Nation Free-born, & governed by Laws, and tender of ill presidents. Thus spake that excellent

cellent *English man*, the great ornament of this *Age, Nation*, and House of Commons; He whose *single worth* ballanceth much of the Debaucheries, Follies and Impertinences of the *Kingdom*; in whose *breast* that *Gallantry* is lodged, which the prevalence of the *Virtuosi* made me suspect to have been extinguished amongst us. After all this, who can judge that the R. S. is so little engaged in the Controversie, as this *Pamphlet* suggests? But to see to what a period they have brought things? The whole effects of the *Victory* are yielded unto me: for the Design I pursued, and which I said *I would make them to doe*, was the *disclaiming of their History*: and having *done this*, I am sure I have performed a *considerable service* to my Country; and all other Disputes are but Circumstantial, and such as Conquerors often meet with, after an entire Rout, to be encumbered with some Parties of the *scattered Enemy*, and to be amused with *Retrenchments*, and *Passes*. But this Renunciation contents not me, because it is not *avowed*, nor *solemn*, and in such form as to conclude *them* beyond their pleasure: *I will make them not only to disown the Book, but the Contents thereof*, as not containing *their Sentiments*; and to adde, that they *condemn all such*, as under pretence of new and *Experimental Philosophy*, or any Mechanical Education, do decry all Learning, and vary that breeding which is *absolutely necessary to the welfare of our Monarchy, Religion and Kingdom*. Let *Them* but declare this *effectually*, and I shall impose a Silence upon my self, and willingly sink under their *malice and obloquy* for the *publick utility*.

Having thus acknowledged, that the R. S. are not *concern'd to avow the History*, my Adversaries proceed to give some account of the Passages I had chosen to *censure*. In the first Passage I am to complain, that since the Author of the History, and another eminent Person, read over this Piece, yet the *sence of them which writ the History* is not represented: the Question still remaining, *What the Authors meant?* 'Tis here said, "I will grant that "this is not the *necessary*, but the *possible* meaning of this Historian: "yet at least, if the contrary intimation be so hainous, good nature should oblige to understand the Phrase in the most favorable meaning.— If that the Historian had not been of the *cham-*
d
perty,

erty, this Passage had been more plausible : but (Oh ! *Virtuosi* have a care how you mention *Good nature* !) it had been an excess of Charity, and culpable, whilst that our *Jealousies* are such as they are, and that the credit of the *History* remained entire, to have passed by those words which were so inconsistent with our Church, and the Religion established, without demanding an Explication, or renunciation of them. I adde, That the sense of my Adversaries is not consistent with the words, and therefore not possible : nor could any goodness of Nature, but meer insensibility, subject a Man to this construction. If that by Communion may be meant (without further import) a *Friendly and charitable action*, then by the doctrine of Equipollency, if those words be substituted instead of the other, the sense will be entire : but our Experimentators never essayed this : I will assist them in this, as in other cases.

H. R.S. p. 47.

" It is natural to mens minds, when they perceive others to arrogate more to themselves, then is their share ; to deny them even that which else they would confess to be their right. And of the truth of this, we have an instance of far greater concernment then that which is before us : And that is in Religion it self. For while the Bishops of Rome did assume an Infallibility, and a Sovereign dominion over our Faith : the Reformed Churches did not only justly refuse to grant them that, but some of them thought themselves obliged to forbear all friendly and charitable acts towards them, and would not give them that respect which possibly might belong to so ancient, and so famous a Church ; and which might still have been allowed it, without any danger of Superstition.

I demand now of my Adversaries, which of the Reformed Churches ever did think themselves obliged to forbear all friendly and charitable actions towards the Papists ?

I have not read, to my knowledge, any such thing in the Harmony of Confessions : and 'tis but just to expect the judgement of Churches should be demonstrated out of Church-Acts. I profess it is news to me ; and so it is to hear, that one sense wherein the word Communion may be understood throughout the whole Scripture is, a friendly and charitable action. — I desire him to try only these Texts, 1 Cor. 10. 16, 18, 20. 2 Cor. 6. 14. & he will abate of the generality of his assertion ; which indeed is such, that I never heard of it before, though

though I have had some acquaintance with the *Scripture*, and *Ecclesiastical History* : but if the word might bear any such *Analogical* sense (as it does not, I think) yet, to see the mischief of *our old Logick*, I did suppose that *Analogum per se positum stat pro famosiore Analogato*. When our *Virtuosi* henceforward talk of *Cocks* and *Bulls*, we know by this how to understand them.

I shall not enlarge much upon the rest of *this Discourse*, but refer my self to the judgement of my Reader ; *Repetitions* are tedious, and here needless, if he have perused the *Censure* it self. He saith, that the *Historian* in calling the *Church of Rome* a true Church, said no more then what the most Learned amongst the German Divines, though warm with *Disputes*, did readily acknowledge. --- I would he had instanced in the *Authors*, that I might have taken their Words and Learning into consideration. But Reader, take notice, that I enquire not whether the established Religion of Germany, but that of England be here overthrown ? I enquire whether the Author of the History, or any else in Holy Orders, can avow such words without violating their subscription to our *Articles* and *Homilies*. 'Tis true, I was told by ---- that he was not well versed in the *Homilies* : How did he subscribe them then ? or, How can he press others to subscribe to he knows not what ?

Pag. 5.

I will not expatiate beyond the *Question* in debate : *Hic Rhodus, hic Saltus*. In the next Paragraph, where he should have proved against me, That the *Infallibility* assumed by the *Bishops of Rome*, and their *Sovereignty* over our Faith, was the cause of the *Reformed Churches* separating from the *Papists* : I find not one word of such proof offered ; and indeed it is notorious to any Man that hath but a little insight into the History of those times, and the grounds of the *Romish* Religion. All he alledgeth is a saying of *Cassander* (not citing the Place and Words, and so I cannot well judge of them) to this effect. " That then they made the *Pope* but little less then *God* ; that they set his Authority not onely above the Church, but above the *Scripture* too ; and made his Sentences equal to Divine Oracles, and an infallible rule of Faith, and (as he further proceeds) though there were another sort of People in the Church, yet they were such as were obscure and concealed. --- I answer, that this proves not, That the *Bishops of Rome* assumed an *Infallibility* and *Sovereign Dominion* over our Faith, (which is the Point in question) but that some ascribed it unto him : *Cassander* must be understood in relation to the *Canonists*,

Pag. 6.

*Cajetan. de po-
test. 1.9. Carol.
Molin. annor.
in Decii Con-
sil. 37.*

*Cajetan. de po-
test. Papæ. su-
pra Concil. c.
27. inde etiam
Francisci. Vi-
torie relect. 4.
de potest. Pa-
pæ & Concil:
pag. 194.*

*Hottinger: me-
thod: legendi
hist. Helvet.
p. 543.*

which agrees with my Assertion, (yet were not all the Canonists of that minde, for in the Council of *Pisa*, which began at *Millaine*, there *Philippus Decius*, and others, did defend the Superiority of a Council above the *Pope*) or else what *Cassander* says is evidently false: for the Superiority of the Council above the *Pope*, and the limited power of the *Papacy*, were the general Tenets, and universally taught at the time when the Reformation began: and before it immediately, as any Man that traceth the History of the Councils of *Constance*, *Basil*, and *Pisa*, may inform himself. *Cajetan* himself, who was a Cardinal, and Legate against *Luther*, though he prefer the *Pope* to a Council, yet teacheth this: *Resistendum est ergo in faciem Papæ publicè Ecclesiam dilaniantis, &c.* Nor do I find any such Tenet avowed by *Franciscus Victoria*, Professor at *Salamanca* at the first beginning of the Reformation. In *France* you will never read that such a Power was ascribed to the *Pope* there, as *Cassander* speaks of; nor in *Venice*; no nor so much as in *Switzerland*, as *Hottinger* avows. It can onely be thus far true what *Cassander* says, that the Canonists, who at *Rome* sway in the execution of the Papal Jurisdiction, might teach so: but not that it was any way the Tenet of the Divines: and there was then an opposition betwixt those two sorts of Men, as now with us betwixt the Courts *Spiritual* and *Temporal*. And the Theologicians did not hold themselves

concluded by the Sentiments of the Canonists, nor the People neither, further then was requisite to peace and order of Government. This being thus false, and the relation of *Pope Adrian* impertinent (for the *Papacy* is thereby confes'd fallible, though for prudential Reasons not to be amended as Affairs then stood;) I have nothing to adde further, then to desire my Adversaries, whensoever they write, to think of the point in Question. It is an useful way wch is practis'd in the Schools of *Oxford*, for the Respondent to repeat a second time the Syllogism of the Opponent, and so to frame his Answer, when he is certain he comprehends the Argument. I could wish my Adversaries had been used a little to that custom in their Youth; their being habituated to such a method, would have qualified them better then their beloved Curiosities in *Opricks* and *Magne-*
isms

'Tis very observable, That this *Pope Adrian* sending to the Princes of Germany at the Diet at *Norimberg*, to suppress *Luther*, confes'd many abuses in Ecclesiastical Government, and doubted not to give Cheregat his Nuncio instructions to say, In hac sancta sede aliquot jam annis multa abominanda fuisse, which he therefore promised by degrees to redress. *Ld Herbert*, Hen. viii. anno 1521. Where was now the question of the Popes Infallibility? The question is most easily demonstrated on my side, by comparing the times of the Council at *Pisa*, which exalted a Council above the *Pope*, in 1512. And the Reformation by *Luther*, begun in 1518. At what time the generality of Germany inclined to refer things to a Council, and not to depend on the Papal Determinations. So did *Charles v.* hold, and other Princes, as is manifest in the History of the Council of *Trent*, pag. 683. And *Calvin* (not to mention *Zwinglius*, in 1518.) appear'd in 1536. 'Tis impossible from hence to phantasie, that the case was such as is represented out of *Cassander*, without an unimaginable Metamorphosis in the Divines, which are contradictorily from the Canonists.

tismes for the managing of Controversies: If it be too tedious to them to resume any *Academick studies*, I must recommend unto the imitation of the R. S. what I have read of as to the *Exchequer*. There is an Officer in the *Exchequer*, who though sitting with the *Barons* on the *Bench*, hath no power to vote with them, nor interposeth his judgement as decisive in any cause, but observing silence in pleading, speaketh sometimes as to the regulation of the time, how it passeth away.

Ephemeris Parliamentar: in the Preface.

Page 9.

What he should have said concerning the Religion of Adam in Paradise, and his mustering of all creatures together, I understand well: but what he doth say, it is not so easie to comprehend how it is much to the purpose. The Question is, *Whether the acceptableness of our praises to God* (I added prayers also; but took notice of the praises) depends upon the Authors being an Experimental Philosopher? I see not that he saith any thing against me therein, but that the Historian doth suppose that his Experimentator is a Christian, and engrafted into Christ; and that the accession of his merits shall sanctifie his praises, yet shall the Praises he shall make be more suitable to God, being framed according to the genuine Texture of the Almighty Artist, then the more general Thanksgivings, wherein a Man that hath "not meditated on the Works of the Creation, blesses God still "for them, but cannot say how far these exceed the utmost productions of Art, or the improved Power of Natural Causes. --- I am sure he changes much the odiousness of the words of the Historian, who saith, That the praises of God celebrated by an Experimentator, shall be more suitable to the Divine Nature, then the blinde applauds of the ignorant; that is, of such as are not Experimentators. If it were possible for us ever to come to that perfection of discerning the operations of Nature, and the utmost productions of Art, I see the Virtuosi will prove beneficial to the Church, and 'twill be necessary the Convocation desire them to alter the *Te Deum*, &c. and to contrive new Anthems to render our Church-praises more suitable to the Divine Nature: And Dr. More's Canto's will put down David's Psalms, as well as Hopkins & Sternhold. I wonder Christ & Moses, both faithful in their charge, forgot so important a recommendation as this of the Virtuosi: I see now that the Scriptures cannot make a man perfect, thoroughly furnished unto all good works, or compleatly wise unto salvation, through Faith that is in Christ Jesus. All that follows upon this subject, hath no original from any thing I said: If to write thus be not a kinde of extravagance and madness, I know not what is. I did not at all in the Censure compare the new and old Philosophy: I no where else avow the Truth, but the usefulness of the Hippocratical and Aristotelian Philosophy in reference to Physick. The whole digression is not only Impertinent, but silly: He tells me of ways by

2 Tim. 3. 15,

17.

by which I attain'd knowledge, which I never pursued; and of *solving difficulties*, which I never used; being always more ready to profess *Ignorance*, then to yield an unsatisfactory *Reason*. I must renew my Protestations, that 'tis nothing to the purpose of the *Censure*, before I digress against this ensuing harangue. For my *Exception* against them lies thus: the Apostles did not enjoin the Study of *Natural-Experimental Philosophy*; Christ when he inspired the Disciples with that which was necessary to bring them into all knowledge, and when they by Imposition of Hands did confer the *Holy Ghost*, and those Spiritual Gifts by which some were qualified with *Hymns* and *Spiritual songs*, they were not at all inspired with, or directed to this study of *Nature*, so celebrated by the *Virtuosi*: therefore I say it is not requisite to the making of our praises more suitable to the nature of God, that we go about to reform the *Psalmes of David*, or otherwise busie our selves about *Experimental Philosophy*, thereby to render our *Anthymns* and *Praises* more suitable and pleasing unto the Incomprehensible God of Heaven: we may acquiesce in Scripture-expressions, though more conformable to vulgar Sentiments then the *Corpuscularian Hypothesis*; Those Praises suit best with the Divine Nature, which are consonant to his Word, and uttered with true Faith in *Jesus Christ*. Thus I oppose the Letter of the Historian; and am repay'd with an Excursion concerning the *Virtuosi*, their Pains and Industry in comparison of the *Peripateticks*. He says the *Virtuosi* are *tremorous* in what they affirm: This is not true: But am not I so too? Do not I scruple to say any *Philosophy* is true; or can be exactly and sensibly demonstrated? Do I avow any more then that the *Hippocratical* and *Peripatetick* Notions are useful? Why am I upbraided with the *Ptolomaick Systeme*; and ridiculous determinations of the cause of *Magnetick Phenomena*? I am not obliged to reply hereunto; yet I say that the *Ptolomaick Systeme* produceth us true Predictions in *Astrology*, and as good *Almanacks* as the other: and our *Navigation* is not improved by any new *Hypothesis* of the nature of the *Load-stone*. He tells me what I can answer about sundry Natural Occurrents: give me leave to reply for my self, and I assure our *Virtuosi*, that I am always better content to profess my own Ignorance, then to render an unsatisfactory account of things, except it be in an *exoterical* and popular way, and where the Notions made use of are as useful to practice, as if true. He tells me I became an excellent Astronomer, by reading a Systeme of the *Ptolomaean Hypothesis*. This is news to me, and I profess I learnt from *Hippocrates* not to be solicitous much about those Enquiries: yet they might have known I was not so great a stranger to *Galileo*, and *Ricciolus*, as some of the *Virtuosi*. He proceeds to upbraid me with

Pag. 11.

Dicere nescio,
est tranquillitas
anime mee.
Proverb. Per-
sic. L. Warner.
Prov. 37.

with Chymistry, but with so much Incoherence of thoughts, that I understand not the Reflection. " There is yet another piece of

Page 12.

" Learning, that is *Chymistry*, in which, with little adoe, *You* can " equal *their* attainments had through a *long process* and *tedious course*. " For the *whole* that *they* pretend unto in this *drudging Art*, is no " more then the *solution* and *coagulation* of Bodies; by the first of " these, they, with a great deal of *cost*, endeavour to separate their " *three Elements*: But you, Sir, more *cheaply* then *they*, can shew your " *four Elements* parting asunder at the dissolution of the *mixt Body*. It " is but laying of a *green stick* upon the other fuel all ready inflamed, " immediately the Element of Air comes away in *smoke*; that of Fire, " in the warm *blaze*: the Elementary Water, is that hissing *juice* at " the end of the *stick*; and the Element of the Earth is the remain-

Page 13.

ing *Asbes*. --- Were I concern'd in the truth of the *Elementary Hypothesis* (to the defence whereof I will not now be drawn) I would tell them, that 'tis unjust to upbraid a *Peripatetick* with an Argument of this nature, who will not avow that on Earth there is to be found any *such thing* as any of the *four Elements* un-mixed, or separate and sincere: and therefore he will never, in rigour of Speech, make any such Assertions as are here Ignorantly imposed on him: 'tis true, that *Gunter Billichius*, a Man well versed in Chymistry, doth endeavour rudely, by this way of Argumentation, to evince the Doctrine of the *four Elements*. Take notice, that this Writer was an excellent Chymist, the Scholar of *Angelus Sala*; and also that *Quercetan* in the Anatomy of *Celandine*, resolves it into Water, Air, Earth and Fire: nor do the *Chymists* deny the *four Elements*. Moreover, *Beguinus* doth endeavour to demonstrate the Chymical Principles by as *facile* and *cheap* an Operation, as our *Virtuosi* here impose upon the *Peripatetick*: For he writes thus, *Exordiamur à lignis viridibus, quæ si cremes, egredietur primò aquosum quiddam, quod ignis flammæ concipiendæ plane inidoneum est, & in fumum conversum si colligatur, in aquam resolvitur, diciturque Mercurius: deinde exhibit oleaginosum quiddam-- vocaturque Sulphur: tandem remanet siccum & terrestrè-- salisq; nomen obtinet.* But I proceed to demand of our *Virtuosi*, why do they say, That *All* that the drudging Art of *Chymistry* aims at, is by *Solution* of Bodies, to separate their *three Elements*; and by *coagulation*, to bring a *liquid* or *humid Body* to a *solid substance*? Is there no other operation in *Chymistry*, but *solution* and *coagulation* of Bodies? Enquire into the Chymical *Tyrocinia*, 'twill trouble you to reduce all their Operations of *Calcination*, *Digestion*, *Fermentation*, *Distillation*, *Circulation*, *Sublimation*, and *Fixation*, to these two. Have *those Artists* no other end but the dis-

G. Billich.
Thessal. Chym.
c. 10. sect. 108.

Quercetan. l. de
med. Spagy.
pre. sect. de
vegetab. c. 2.

Beguinus Ty-
rocin. Chym.
l. 1. c. 2.

dis-

discovery of their *three Elements* in their laborious processes? What think you of the *Opus magnum*, the preparation of *Medicaments*, &c. about which they are very solicitous, without any such aim as this *Chymical Analysis*? What do ye mean when ye speak of only *three Elements* of the Chymists? do not they separate an inutile *insipid phlegme*, or *water* also, and a *Terra damnata*? And, what is more than all this, have not I demonstrated, that *Chymistry* owes its Original and Improvements to the *Peripateticks*? I adde, 'Tis notoriously false that all Chymical *coagulation* is the reducing of an *humid and liquid Body* to a *solid substance*: since there are *coagulations* in Chymistry, wherein the *Body coagulated* comes not to a *solidity*, but continues still *liquid*; as any Man knows to appear upon the mixtures of *Liquors* in the making of *Lac virginis*, &c. A cold *Possiet* comes not to a *solid consistence*. But our *Grangousiers* enlarge themselves upon *Coagulation*. "This fine feat you so well understand, and it is so much beneath you, that you leave it to the Apothecaries Boy, when you prescribe *troches* for colds, besides *Rose-water* and *Sugar*, &c. to make this *solid*, you appoint *white starch*, q. s. and then refer it to the Lad to be made *S. a.* and here "is so good a *coagulation*, that you never desire to learn any other kinde of it so long as you live, except it be the secret of making "the hard *Sea-bisket*. ---- Is not this a most excellent *parade*, and a good account of the *three moneths study* of so many eminent *Wits* to contrive this *harangue*? they are most excellent *Diviners*: They tell what I *doe*, and what I *acquiesce in*, with as much *vainity* and *falsehood*, as if 'twere one of their *Experiments*. Physicians do indeed put *Starch* into some *Troches* for Coughs, but 'tis not to *coagulate* it meerly, but as an *operative* part of the *Medicament*; otherwise we can boil the *Sugar* high enough to *coagulate* without *Starch*, or use the *mucilage* of *Gum Dragacanth*, &c. But that we understand no other *coagulation*, or desire to know none else, is a Saying becoming the *Virtuosi*, and none else. How many ways had the Ancients of separating the *caseous* part of the *Milk*, and making of *Whey*? Is there not any of us inquisitive how to make a *Sack-possiet*, or *Cheese*? Could not we *coagulate Oyle* and *Red-lead* into a *Cere-cloth*, nor give *consistence* to *Plaisters* with *Wax*, before these *Insolents*? Did not we understand the making of *Common Salt*, *Salt-peter*, and *Alcalisate Salis*, &c. before these *Pig-wiggin Myrmidons* appear'd? To conclude, since Chymistry and its several Operations were the discovery of the *Peripateticks*, as I have largely proved elsewhere; 'tis not for the *R. S.* to upbraid them with the ignorance thereof thus: nor for the *Virtuosi* to pretend to any praise therefrom, till they discover more then

then they have yet done in *that Science*, which my *Adversaries* here, you see, *understand not at all*. *Pittiful Scriblers*; I am concern'd for the Honour of our Nation, least it suffer more then ever by *such defenses* as these. I assure the *Virtuosi*, I could not wish a sharper Revenge upon them then to publish *such Writings* as these. Whatever *Folly* and *Ignorance* I charge upon them, they furnish me with *new Arguments* to prove it: I advise them hereafter to write against me in the *Universal Character*, that the Ignominy of our Nation may be *more conceal'd*: or to retire into *some Deserts* (fit receptacles for such *Plagiaries, Cheats, and Tories*) least this *second sort of worth-less Fanaticks*, these *Alumbrado's* in Religion and all Sciences (for 'tis now manifest, that they understand Chymistry as little as the *Languages, Rhetorick, Logick and History*) continue the Infamy of our *Kingdoms*. There needs no more to be said to this *Paragraph*; and as to the next, I desire onely that my Reader would compare *this Answer*, and my *Censure*, and see how Material the one is, and how Superficial the other: and let him take notice of the *great usefulness* which he ascribes to *Doctors*

of *Divinity*. "There is one Argument against the Author not "inconsiderable, to which you have some reference, that is, The "study of such Controversies, Distinctions, and Terms, is of "great use when we have to deal with a *Papist-disputant*. It's ver- "ry true, yet it proves *not any excellency* in that knowledge of *is* "self, but *meerly in relation to the Adversary*: though we have "fresh Instances of worthy Persons amongst us, who have with "good advantage managed the debate in behalf of our Church a- "gainst that of *Rome*, without much help from *those Schools*: yet "that sort of *Learning*, even for this reason, *may* be still maintain- "ed in the *same manner*, as Trades-men who lye on the *English* "Borders towards *Wales*, usually keep a Servant to *fabber Welsh* " (though no learned Language) to the *Brittains* their Customers. -- This is the great acknowledgement our *Doctors* have for dubbing any of the *Virtuosi*: the *Universities* (who are mainly in the Col- leges design'd for *that study*,) are in a fair way to be *sold*, though at present *they may be continued*. This defense is *pretty*, and I think justifies my Imputation that they are enemies to the *Universities*, and would change the *education of England*. I am astonished to finde such a passage as *this*, in a juncture when the R. S. is under so great an *odium*.

Pag. 15.

The next passage I have nothing to say unto beyond the *Censure*:
e onely

Pag. 16.

only he tells me, that *He could not find any such passage in the Page I refer unto.* The reason is, because he never looked. The truth is, the History is there wrongly paged, and there is twice 362; and that which I cite is the second 362, following after 369. How accurate are these men, not to know *this much* in their own Books? I argue according to the *Church of England*; how they answer, and how pertinently, let others judge.

Page 17.

The last passage under debate, is the application of *Scripture* to common raillery. Let any Man weigh the Words of the Historian, and the Form of my Censure, and he will find my reprehension just. I had excepted all *Analogical senses*, when used by the Fathers and others upon weighty and pious occasions: he might have transcribed out of the *Censure*, passages as much to the purpose as that out of *Ignatius*; and I granted the Fathers used it frequently: but we must distinguish betwixt the *Anagogical* and *Mystical* accommodations of *Scripture* to pious harangues, and the using of it in raillery. The Question is, *whether it be lawful and fitting to accommodate scripture-sentences and the sacred phrase to the subjects of common and light discourse?* such are Amorous Poems, or Discourses of *Natural Philosophy*. I instanced in Mr. Cowleys Poems, not to injure or upbraid the dead, but because he at his decease having repented of such offensive Poems, desired the Author of the History to disprove them in the *second Edition*, which was recommended to his care: and since, notwithstanding this request of his deceased Friend, he thought fitting to continue them; I expounded him by himself, and fairly instanced in those Passages as the raillery, commended by himself, and conformable to what the Ancient Poets practised in honour of their Gods and Religion. I have no reason to recede from my Censure yet: but much greater persuasions then before, that I did a *necessary work*; and whatsoever their Malice may create me of Trouble, or Inconvenience, I never shall repent it.

The Conclusion of the Letter threatens me with the *History of my Life*, to be written after the manner that Dr. Sprat writ against *Sorbier*. I never pittied that *French man*, because he had so flattered the R. S. and was himself a Member of it, and recorded for such in their History. But when a greater Man then this *Epistoler* made me the like Threat, I laugh'd thereat, and said, That as for my *Physiognomy* whatsoever it was, *He made us, and not we our selves*; and that I had observed worse Faces in their Society

Society: and for any passage in *my life*, 'tis not clogg'd with these Circumstances, That I took the *Covenant*, or *Engagement*; or was a *Visitor of Oxen*; or Councellor to *Cromwel* and *his son*: I shall not have any *Pindarick Ode* in the Press, dedicated to the happy memory of the most Renowned Prince OLIVER, Lord Protector: nothing to recommend the *sacred Urn* of that blessed Spirit to the veneration of *Posterity*, as if

His *Fame* like Men, the *elder it doth grow*,

Will of it self turn

Without what needles Art can do.

I never compar'd that *Regicide* to *Moses*, or his son to *Joshua*: When other Mens Flatteries did thus Exorbitate, you will find my Resentments for the *Church of England* to have been of another nature; and as I most associated my self with the *Episcoparians*; so in the deepest hearts that engaged me for my Patron's service, I did not decline to give them the *Elogy* of Judicious and Learned, and to plead for their Toleration in these Words. "To conclude, I

"should here become an *Humble suppliant* for those of the *Episcopal Divines*, who understanding the Principles of that *Church-*

"way which they profess, have learned in all conditions to be con-

"tent: and in their Prosperity were neither rash in defining, nor

"forward in persecuting *soberly-tender consciences*. It is certain,

"that we owe much to their Learned Defenses of *Protestancy* a-

"gainst the *Papists*, and several other their Labours: and may

"reap much more benefit thereby, if they may have a *greater se-*

"curity (paying the respect which they ought to their Governors,

"and Praying for them, that they may live peaceably under them)

"then at present they enjoy in their walkings. --- I did there (in

the Preface) cast my self at their feet; and made my

timely Submissions to the Right Reverend Father in God, the Lord

Bishop of *Winton*: I receiv'd from his Hands a Confirmation in

this *Church*, and never joyned with any other in *Communion*: you

will never find me in a *Presbyterian-Pulpit*, nor leagued with the *Se-*

ctaries: Whatever was offensive in my Writings, I voluntarily

abandoned; and have done more in publick for the Church and

Religion of *England*, without any further intent then the glory of

God and welfare of the *Nation*, then others to be *Dignitaries*: and

have not onely endeavored to fix others to the Preservation of the

Monarchy, but some ways signalized my self by Testimonies of

particular *Loyalty*, well known to the principal Secretary of State.

I speak not this to inodiate others: I would they had given me

happy Presidents for doing so much, or been Exemplary that I might

perform more. But they (who perhaps are not so much as confirm-

Defense of the
Good old
Cause, p. 131,
132.

ed) having attempted nothing of this kind, multiply discouragements upon me; and would depress a *Son of the Church*, because he once followed a *different party*. Is it *Thus* that they would express their affection to the *present Government*? Is it *Thus* that they imitate him who would *not quench the smocking flax*, or *break the bruised reed*? Do they *enjoy me the Grace of God*? or would they have me adde *obstinacy to my other failurs*? Such procedures do not become *the* *Divine*: and I desire God in his Mercy to prevent the *Inconveniences*, which so *scandalous and unchristian* demeanour may occasion to the *Church*, which must needs suffer in the *publick Miscarriages* of the *Clergy*.

*a Bishop or

F I N I S.

A
REPLY
TO
A LETTER
OF

Dr. HENRY MORE

(printed in Mr. ECEBOLIUS GLANVIL'S

Præfatory Answer to *HEN. STUBBE.*) with a

CENSURE upon the PYTHAGORICO-CAB-

BALISTICAL Philosophy promoted by him.

WITH

A *Preface* against *Ecebolius Glanvil*; Fellow
of the *Royal Society*, and *Chaplain* to Mr. *Rouse*
of *Eaton*, late Member of the *Rump Parliament*.

By *Henry Stubbe* Physician at *Warwick*.

Κὴν με φάγης ἐπεὶ ρίζῳ ὅμως ἐπὶ καρποφορήσῃ
Οὐδὲν ἐπιταύσσει σοὶ, τρέφε, θυμὸν ὀφειλόμενον.

OXFORD,

Printed for *Richard Davis*. 1671.

THE
JOURNAL

OF THE
AMERICAN
SOCIETY
FOR THE
IMPROVEMENT
OF THE
INDIAN

AND
THE
CIVILIZATION
OF THE
INDIAN

AND
THE
CIVILIZATION
OF THE
INDIAN

AND
THE
CIVILIZATION
OF THE
INDIAN

A P R E F A C E.

HAd the preſſe been ſo much at my diſpoſall as I could have wiſhed, I had not ſuffered *Ecebolius Glanvill* to have enjoyed the triumph of a few weeks: But ſince it is impoſſible to diſpatch a particular *Answer* before the approaching *Holy-days*, I muſt begge pardon of the world for that ſhort *reſpite*. It will not ſeem ſtrange that, omitting *Him*, I haſten out a reply to *Dr H. More*, for the other is but a *Zany* to this *Pythagorean*, and the *deſamations* of ſo *ignominious* and *ſcandalous* an *Algerine* as *Mr Glanvill*, do not reach ſo far, as the aſperſions of his *Maſter*, which hath ſome repute for *learning*, and more for *integrity*, though his demeanour be ſuch now, that I am neceſſitated to recant my judgment of *him*, and ſo not diſoblige him by a ſecond *Elogy* for *Piety*. The *Prefatory Answer* of *Mr. Glanvill* is no other then I expected, though ſeverall others could not believe it poſſible that any ſuch *Reſolve* could be taken or ſuffer'd to be put in *execution*. But though the *performance* did not beſeem a *Chriſtian* (much leſs a *Divine*, of the Church of *England*) yet I knew it would agree with the *genious* of a *Renegado-presbyter* turn'd *Latitudinarian*; and that ſome of the *Virtuoſi* would doe what no *Paynim* or *ancient Philoſopher* would imagine: I had had frequent experience of this truth, and had learned by their *deſamations* and *menaces* of an *aſſaſination* or *baſtinado* (not to mention the *Suit at Law*, whereunto *Dr. Ch. M.* was obliged by certain perſons of —) that neither *Generoſity*, *Morality*, or *Religion* had any eye upon them ſuperiour to their *revenge*. Not the relation that the *Virtuoſi* pretend to have unto his *Majeſty* could reclaim my *Adverſaries* from violating that *Amneſty*, the *indulgence* whereof ſignalizeſh him to all Ages, and the *inſcription* whereof he dignifieth with the honour of his *Royall Motto* :

Not

Not *conscience*, which is still engaged to an utter oblivion by the ACT, though the PENALTY be determined: not *Civill prudence*, which might have represented unto them how fatall this president might prove, by raising jealousies and seeds of discontent in the breasts of others whose case might be the same ere long, and whose crimes had transcended mine, as much as the actions I had done to efface my offences did exceed their performances. 'Twas strange to find as it were *S. Paul* upbraided with what he had done at the death of *S. Stephen*; and to see that I was upbraided not only with what I had formerly writ, but blamed for contradicting my self, though the contradiction amounted to a profession of Loyalty to the King, obedience to the Church, and regard to the Universities. Was there ever Indiscretion transported thus far? If that decision be true of *Arodius*, That tis in vain to pardon offences, if the party so gratified may be upbraided therewith afterwards: May I not adde, that tis in vain to expect any compliance from the discontented and non-conformists, if their Conversion shall be reckoned to their disparagement, and their ignominy aggravated thereby. Thus *Hudybras* is come to Court? A wise objection, & becoming such as have transcended mee in their actings and Schismaticalness. To aggravate the malignity of my temper, tis made my fault that I defended *M. H.* in some Grammatical Questions against a member of the Royal Society, one much more criminall than I could be. I am reviled with opposing *Mr. B.* in his *Holy Common-wealth* and *Key for Catholicks*: and to shew how barbarous my demeanour towards him was, after the *Elogies* of Reverend, learned, and ingenious, *He* is said to bee a person worthy of great respect: and our *Ecebolius* addes, that "hee can scarce forbear affirming concerning him" as a learned Doctor of our Church did, that *He* was the "only man that spoke sense in an Age of non-sense.—As may be demonstrated out of the *Evangelium armatum*. I shall not recriminate upon *Mr. Glanvill*: there is a disloyalty which extends beyond writing: it may be found in praying, preaching,

preaching, and communicating with *Rebellious Schismatics*:
 and if *Education*, and the being *bred in ill times* may excuse
him, what is it that deprives *me* of that *accessional allevia-*
tion? But since what I have said, hath been *satisfactory* to
 my *Prince*, and is more than many of my *Adversaries* can
 pretend, I shall now insist upon No OTHER EXCUSE. After
 our *Impertinent* hath spent *three parts* of his book in this *un-*
christian Satyre, and which I had *effectively* prevented, that
 which hee saith to the *controversies* in agitation is *very little*,
 and his performances *very meane*. Hee gives no reparation
 to the *Physicians* for these *injurious words*. "The *moderne plus ultra* p. 7.
 " *Experimenters* think, that the *Philosophers* of elder times, though 8.
 " their *wits* were excellent, yet the way they took was not like to
 " bring much advantage to *knowledge*, or any of the *uses of humane*
 " *life*: being for the most part that of *notion* and *dispute*, which
 " still runnes round in a *labyrinth of talke*, but ADVANCETH NO-
 " THING. And the *unfruitfulness* of those *Methods of Science*, which
 " in so many *Centuries* never brought the world so much *practi-*
 " *cal, beneficial knowledge*, as would help towards the cure of a
 " CUT FINGER, is a palpable Argument, that they were *fundamen-*
 " *tal mistakes*, and the way was not right. For, as my Lord Bacon
 " observes well, *Philosophy*, as well as *faith*, must be shown by its
 " *works*. And if the *moderns* cannot shew more of the *works* of
 " their *Philosophy* in *six yeers*, then the *Aristotelians* can produce
 " of theirs in more than *thrice* so many *hundred*, let them be loaded
 " with all that *contempt*, which is usually the *reward of vain* and
 " *unprofitable projectors*. That this *procedure* hath effected more for
 " the *information and advantage* of Mankind, then all the *Ages* of
 " *Notion*, the records of the *Royal Society* alone, are a sufficient evi-
 " dence, as the world will see when they think fitting to unfold
 " their *Treasure*.

This passage, as it gave first occasion to the *controversy*
 in hand, so the *indignity* thereof ought alone to continue it,
 though no further *incentives* had been added. For what
Physician can with patience endure to heare so great a *contu-*
mely done to all our *Ancestours* from *Hippocrates* and *Aristotle*
 down to the *latter days*, when our most eminent *Galenists* did
 flourish in *London*? Of the *Methods of Ancient Science* there
 f were

were two, the one consisting of more general principles, or rules; the other making up a particular Systeme or hypothesis, such as the *Aristotelian* and *Galenical* philosophy (with its variations and discrepancies) accommodated to *Physick*, and that part of it especially which is called *Materia Medica*. Amongst the more general rules, I doe comprehend the *Art of reasoning*, and *Method*: as also those other preliminaries of *Aristotle*, and *Galen*: that the final determination of philosophical truths (relating to material beings) is *SENSE*: that we ought never to relie so far upon any prejudicate reasons as to desert the convictions of our SENSES: That *Physick*, as well as the more universal philosophy of nature, did subsist upon two leggs or props, viz. *REASON* and *EXPERIENCE*: that though in obscure cases *Analogismes* had their place, yet that twas always best to relye on direct experience, where it was to be had. Now this being so ancient a *Method of Science*, and so received by the *Physicians*, and which is agitated in the disputes of our writers, I doe justly complain that our *Virtuoso* should say, that the way they took was so unfruitful, and brought so little practical beneficial knowledge, as twould not help towards the Cure of a Cut finger. For they could from THINGS EXPERIMENTED demonstrate their abilities THAT WAY: As I evinced. As to the particular Hypothesis, called *Aristotelian* or *Galenical*, that even That was of much more advantage than our *Virtuoso* allowed it, I demonstrated hereby, that the *Doctrine of Elements*, of the first, second, and third qualities, as they were explicated and disputed, had been the occasion of most of our compositions, be they plaisters, or other Medicaments, that they were invented at first, or used afterwards: that according to those Principles of old, *Galen*, and afterwards his successors generally (till of late) did regulate themselves in their new mixtures, and discoveries: and this way continues still amongst the † *Spaniards* and *Italians*, then whom the world never produced better *Physicians*: and in *France* till the dayes

Galen. Method.
med. lib. 9. c. 6.
& ibid. lib. 6.
2.

^a Vide Simon. d.
Tovar de com-
pos. medicam. ex-
am. & Hieron.
Mercurial. de
compos. medic.

days of *Quercetian* and *Mayerne*, the practise was regulated by these Principles, and in the contest betwixt the Chymists and Colledge at *Paris*, upon the Notions of Formes, Qualities, and Galenical or Aristotelian Temperament, was the controversy agitated: And upon the introduction of any new Medicament, as of *Quicksilver* for the *pox*, or *lignum vitæ*, or *sassafras*, or the like, the Physicians for the use of them were usually regulated by that *Hypothesis*: from whence it is demonstrated, that since not only *cut fingers*, but even all Diseases were cured by *them* (as well, or better then by the *Chymists*: as appeared upon publick tryals before the Parliament at *Paris*) tis unjust and intolerable for us to be upbraided with the sterility of that Philosophy, as if it had contributed nothing to Beneficial Practical Knowledge, but ranne round in a Labyrinth of talk, *advanceing nothing*.

I evidenced, that notwithstanding the Rhodomontade of our *Ignoramus*, most of the Glorious Discoveries ascribed to our Moderns, did referre to the Peripateticks, and their Philosophy. That for *Anatomy* we were MORE obliged to *Aristotle*, *Erasistratus*, *Herophilus*, *Galen*, and the late *Galenical* projectors, than to any of these new Corpuscularians. That the natural History of Bathes, Plants, Minerals, had been prosecuted by them: and accommodated to use upon those grounds: they not having, or not relying upon any other. And certainly Impudence never discover'd it self in a greater effort, then when *M. Glanvil* writ his *PLUS ULTRA*: and Hee must be undeniably ignorant, that can say that eighteen centuries of Peripatetick Philosophers have not produced so much of *WORKS*, as these last *six* yeers of our *Virtuosi*. It shewed that the *Arabians* were disputing followers of *Aristotle* and *Galen*, and regulated their Speculations by his Philosophy: yet these Disputers invented much of Chymistry, some part of it being known to *Aristotle*, & his followers: that tis not the discovery of any old *Egyptian Hermes*, but the name and original is of a much later date than the *Peripatetick foundations* at *Alexandria*: That the

Non habemus antiquiorem Firmico, qui Alchymicæ mentionem fecerit, Jof. Scalig. ad Manil. l. 4.

beginnings of it there were cultivated by the *Sarracens*, and so far improved by the *Peripateticks* downwards, that *Paracelsus* invented little or nothing of it, but stole all he had from the *Aristotelians*. The Doctrine of the *Atmosphere* was advanced by *Alhazen*: and the gravity of the Air (how it was only comparatively light) asserted by *Aristotle*, and *Averroes*, and *Claramontius*: who weighed it in a bladder. I adde now that *Avicenna* in his *Fen*, and *Sanctorius* upon him, doe maintain the same tenet: and this *Sanctorius* was he who found out the *Thermometer*, or *Weather-glass*, proceeding upon the *Peripatetick* notions of elements, *heat*, *cold*, *rarefaction*, *condensation* &c. To all this Mr. *Glanvil* answers.

"Doe I speak of the Methods of Physick, Chyrurgery, or any practical Art? If I had so done, Mr. *Stubbe* had had reason: But it was nothing thus, I had not to doe with any thing of that nature, but was discoursing of the infertility of the way of Notion and Dispute, concerning which I affirmed, that it produced no practical, useful knowledg. viz: by its own proper native virtue: & my sense here was the same as it was in that expression of my, Vanity of Dogmatizing [pag. 132 edit. sec.] I would puzzle the

Not the Schooles
of Physicians:
and tis impertinent for to
urge such a demand upon those
of Theology, or
Logick.

Schooles to point at any considerable Discovery made by the Direct sole Manuuction of Peripatetick principles. So that I never dreamt of denying, that those Philosophers of elder times, that went that way, had Practical beneficial knowledg: yea, or that they were Discoverers of many excellent and useful things: But that they learnt that knowledg from the disputing Methods of *Physiology*, or made their discoveries by them. These were the things I denied; and I have the excellent Lord *Bacon* with me in the Negative. ---- This is

The Historian says that the Peripateticks and their Successours have been alwayes wandring in fruitless shades: that their Physicks were utterly uselesse for the use of mankind. And M. *Glanvil* forgets what hee hath writtten, in talking thus.

his defense of that innocent sentence: which how false it is, any man may judge by what I have said, or by looking into our Herbs, where the Nature and use of our Plants is explicated by the elementary qualities of hot, &

dry, cold, and moist: and into our books *de compositis medicamentis*. where we are generally directed by no other principles then these, and the like; not to mention that the foundation of our practice was, *Contraria contrariis curantur*, which contraries were explained *Peripatetically*. Nor would

our

our Schooles bee puzzled to point at any considerable discovery made by the direct sole Manuduction of Peripatetick principles: since so many Medicaments have been discovered thereby, since that the weighing of the Aire, and the Thermometer were a pure and entire result of that Manuduction; as you may see in *Sanctorius*. But Mr. *Glanvil* saith, hee speaks not of the Methods of Physick and Chirurgery, or any practical Art? This is a STRANGE EVASION considering that the *Aristotelians* and *Galenists* did not act as pure *Empiricks*, but as men guided by a series of principles, and a Theory which they deemed Scientificall: and so they were in Chirurgery also; for those two professions were commonly united, and by few so separated, as that the Chirurgical cures and Medicaments were not regulated by the same Principles: as appeares from our Book of Chirurgery. I shall not enter upon the dispute whether Physick (a branch whereof is Chirurgery) bee an *Art*, or no: some holding the *Affirmative*, some the *Negative*: No *Dogmatists* ever held but that it was an Operative knowledge, or an *Art guided by certain rules and observations to effect its end*. There were the *Ἀρχιτεκτονικοὶ* of the Physicians, to whose judgment *Aristotle* thinks fit Men submit: and the *πεμπυδύμενοι*, or such as by continual and diligent observation and reading had acquired the skill of Curing, not being devoid of the *Dignosticks*, *Prognosticks*, and Method of Curing, and tryed Medicines: but being absolved from, or ignorant of any *Philosophical Theory*: and for these the *Stagirite* declareth a Respect. The *Galenists* and Disputing Ages adhered to the former, and only reputed him a Physician who could give a PERIPATETICAL account of the Cause, and Cure of the Disease: and except M. *Glanvil* can demonstrate that the Physicians have for eighteen centuries acted blindly and *Empirically* (without the guidance of *Aristotelian* and *Galenick* principles) what he saith is MOST FALSE. But to wave this discourse about Art and Science, which is all one, to overthrow the insolence of our *Virtuosos*, hee saith Hee was discoursing of the Infertility of the way of *Notion* and

Quippe præcedere oportet cum quæ à verâ Methodo proficiuntur, remedium inventionem; huic verò experientiam ad certiorē etiam fidem subscribere. *Galen. Method. Med. l. 6. c. 2.*

Ars est habitus cum recta ratione effectivus.

and *Dispute*, that it produced no practical, useful knowledge by its own proper native virtue: this is the first time I heard that *disputations fittingly managed* (& I am not to suppose *men* to be *mad*, or *fooles*,) produce no *useful knowledge*, if the subject debated be of *that nature* as to refer UNTO USE: tis apparently *false* in point of *Physick*, as a man that reads a *Spanish* or *Italian* consultation, will see. But it is not possible for me to divine what this *insupportable Talker* means by NOTION. For if it be the *Peripatetick Physiologie*, what hee saith, is *untrue*: if Hee mean *Logical*, or *Metaphysical disputes*, who was obliged to understand him about them, when the Question was about *Natural philosophy*, and *practical knowledge*? Hee might as well have said, that *Arithmetick*, or *Astronomy*, or *Grammer*, or *Musick*, did not *by their own proper native virtue*, produce any *practical useful knowledge*, in order to the CURING OF A CUT FINGER. So that my Exception, and Indignation was just against this Insolent, and all *Physicians* ought to joyn with me in demanding Reparation: nor will my Lord Bacon's authority advantage our *Virtuoso*, for HIS Credit is valid perhaps in LAW, but not in PHYSICK, I am sure.

As the Physicians have received no amends from our Insolent for the outrage hee and the *Historian* did us; so neither doe I yet find any better sentiments in my Adversaries for the UNIVERSITIES then they expressed heretofore: yet hath Mr. *Glauvil* the impudence to protest their great respects for those illustrious Nurseries of youth: Have they authentickly disclaimed the *History*, or any part thereof that was prejudicial to the Church and Universities? have not they rather added to the former indignities by that new contumely against all the *Doctors* and *Divines* in the Universities? "There is one Argument against the Author not inconsiderable, to which you have some reference, (that is) the study of such controversies, distinctions, and termes is of great use, when we have to deal with a Papist disputant

"putant. Its very true, yet it proves not any
 "excellency in *that knowledge* of it selfe, but
 "merely in relation to the *Adversary*: though
 "we have fresh instances of worthy persons a-
 "mongst us, who have with good advantage ma-
 "naged the debate in behalfe of our Church a-
 "gainst that of *Rome*, without much help from
 "those *Schooles*: yet *that sort of Learning* even
 "for this reason, MAY still be maintained, in
 "the same manner as Tradesmen who lye on the
 "English borders towards *Wales*, usually keep a
 "servant to jabber *welsh* (though no *learned lan-*
 "guage) to the *Brittaines* their customers.

This can be but
 understood of
 some general
 debates against
 the Papists; for
 many particular
 and great con-
 troversies as
 Transubstantia-
 tion, Image-
 worship, impu-
 ted righteousness
 merits &c. can-
 not be handled
 without the aid
 of the Schooles.

Certainly the most bitter Enemy that ever was to the U-
 niversities could hardly have expressed himself worse than
 doth this *Virtuoso*: Hee doth not allow any excellency to,
 or acknowledge controversial Divinity to be a *Learned*
Study, though it include so much of reading, not only in
School-Divines, but *Ecclesiastical History*, *Canon and Civil*
Law, and *Critical knowledge*: and though the defense of
 our Religion against more than Papists, and the explication
 thereof to *our selves*, depend ordinarily upon those studies,
 yet the maintenance of such as are eminent therein, is found-
 ed upon the same reason, that the *Tradesmen* near *Wales*
 keep *Brittish* servants to talk and trade with the Customers
 of that nation. And FOR SUCH A REASON
 the Lands of the *University* given to the educating such
Divines MAY be continued to that Employment. MAY they
 not also be SOLD? As for *Ecebolius*, hee referres us to what
 Hee hath writ in his *Plus ultra*, and his Letter against *Ari-*
stotle, there we may find the highest expressions of Love
 and

Pref. ans.
 p. 72. 73.

and Zeal towards the *Universities*, that were within the compass of his poore and narrow invention. I will oblige him so far as to repeate his words, though I doubt the *Universities* will scarce afford him their thanks for his kind respects. "I have said nothing to discourage young *Academians* from applying themselves to those *first* studies which are "in Use in the *Universities*. Their *Statutes* require *Exercises* in "that way of Learning; and so much knowlege of it, as inables for "those Duties, is requisite and fit. Nor doe I deny, but that those "Speculations raise, quicken, and whet the understanding, and on "that account may not be altogether unprofitable, with respect "to the more useful Inquisitions; provided it keep it self from "being *Nice*, *Aiery*, and addicted too much to general notions. "But this is the danger, and the greatest part run upon this Rock. "The hazard of which might in great part be avoided, if the *Mathematicks* and *Natural History* were mingled with those other "studies, which would indeed be excellent preparatives and dispositions to future Improvements. And I adde farther, that the "young Philosophers must take care of looking on their *Systematick* *Notions* as the bounds and perfections of knowledge; nor "make account to fix eternally upon those *Theories*, as established "and *Infallible Certainties*: But consider them in the modest "sense of *Hypotheses*, and as things they are to take in their passage "to others that are more valuable and important. I say the *Peripatetick* Studies thus tempered, will not I suppose, be disallowed "by the men of the practical Method; and so the *University establishments* can receive no prejudice from the spirit that dislikes a "perpetual acquiescence in the Philosophy of the present Schooles. "This is the result of his most calme & temperate thoughts, after a repentance for having mispent his time in the *Academic* studies at *Oxford*, "that exercise the brain in the niceties of *Notion* and *Distinctions*, and afford a great deal of idle employment for "the *Tongue* in the combates of *disputations*. "After I had spent some "yeers in those *Notional* studies, perhaps with as good success as "some others, I began to think *CVI BONO*, & to consider what "those things would signify in the world of *Action* and *Business*: I "say I thought; but could find no encouragement to proceed from the "answer my thoughts made me: I ask'd my self what account I could "give of the works of God by my philosophy, more then those that "have none, and found that I could amaze & astonish Ignorance with "distinctions, and words of Art, but not satisfy ingenious inquiry by any considerable and material Resolutions. I considered I had

"had got nothing all this while, but a certain Readiness in talk-
 "ing, and that about things I could not use abroad without being
 "Pedantick and Ridiculous. I perceived that that Philosophy aim-
 "ed at no more, than the instructing men to *Notion* and *Dispute*;
 "that its designe was mean, and its principles at the best uncer-
 "tain and precarious.----"These things then I pondered, and in the
 "heat of my thoughts, and a Youthful indignation, I drew up the
 "Charge, and gave in the full of those bold accounts to the pub-
 "lick in a Letter about Aristotle, which perhaps you will not doe
 "amiss to consider. Thus the great Impediment was removed, and
 "the prejudice of Education overcome: when I thought far-
 "ther, That Useful knowledg was to be looked for in *God's great*
 "book the *Universe*, and amongst those Generous men that had
 "conversed with Real nature, undisguised with Art and Notion.
 "And still I saw more of the Justice of the excellent *Poet's* Censure
 "of the sonnes of Aristotle, when hee sayth,

----*They stand*
Lock'd up together hand in hand;
Every one leads as he is lead,
The same bare path they tread,
And dance like fairies a phantastick Round;
And neither change their Motion, nor their ground.

"From this Philosophy therefore, and these men, I diverted my
 "eyes and hopes, and fixed them upon these Methods that I have
 "recommended, which I am sure are liable to none of those *Imputa-*
 "tions. ---- I appeal to any person of *common Intellectuals* if this *Vir-*
 "tuoso hath not expressed a wonderful *Love* and *Zeal* for the *Uni-*
 "versities. This is that *just* and most *sincere* esteem for those *Vene-*
 "rable Seats, and Fountaines of Learnin g, which hee solemnly pro-
 "tests to bear. Hee doth most chearfully own, and is ready to cele-
 "brate the great Advantages they affoord for all Sorts of Know-
 "ledge, and *Hee* verily believes that the other Members of the
 "Royal Society have *LIKE SENTIMENTS* of them. Surely
 "our Experimental Philosopher takes the University for As-
 "semblies of an ignorant and stupid sort of Men, that were
 "to be amused and deceived by Equivocations: He professes an
 "esteem for the *VENERABLE SEATES*; Are they not highly
 "honoured? He styles them Fountains of Learning, but tells
 "us not what those words import. Is it because that the first
 "New philosophy was so much promoted, and the *R. S.* as it
 "were embryonated there? And from that fountaine issued

those waters which have served to quoddle our *Virtuoso*? Certainly there is nothing but imposture in this complement, & they must be very easy souls that are deluded therewith. The Character he hath given of his FIRST STUDIES, and the abuses which under the person of Mr. *Crosse*, are put upon all Univerſity-men [*plus ultra pag. 120.*] are ſo deteſtable, that he muſt not expect upon the profundities of the Philoſophical courſe taught there, he ſhould retain any eſteem or regard for thoſe VENERABLE SEATS. He expatiates you ſee upon all the FIRST STUDIES, which contain Grammar, Rhetorick, Logick, Phyſics, Ethics, Metaphyſics. He recommends the Study hereof to the young Academicians, not becauſe they are uſeful, but becauſe they are REQUIRED BY THE STATUTES; and adviſeth them onely to inable themſelves for the performance of their Exerciſes; this is REQUISITE; & FIT. But for any thing more, if any man deſigne that, tis uſeleſſe abroad in the world of Action, & renders the owner Pedantick & ridiculous: & he muſt, by example of our *Heroe*, repent thereof. Doth not this excellently juſtify thoſe harangues of ſundry *Virtuoſi* who every where diſſwade the Nobility and Gentry from reſorting to the Univerſities, and miſpending their time in Notions, which afford a great deal of IDLE EMPLOYMENT for the Tongue in Combates of diſputation? Have not theſe Gentlemen the SAME SENTIMENTS with the Rector of *Bathe*? If this Censure upon our Academick ſtudies were true, who would reſort thither except to gaine a Scholarship, or Fellowship? and ſubmit to that Education, unleſſe it were to RISE by it? From that Philoſophy, and theſe men, who would not with Mr. *Glanvill*, divert his eyes and hopes, and fix upon thoſe Methods which *Plato* & the Fecundity of the CARTESIAN principles doe inſtruct us with? what ſhould any Noble man doe at *Oxford* or *Cambridge*? Thoſe are not the reſidence of thoſe generous men, that have converſed with REAL Nature, undisguiſed with ART & NOTION: The SEATS are more VENERABLE then the preſent poſſeſſors. Did I injure

injure these persons by representing them as such, who would overthrow the ancient and necessary Education of this Island? Could any thing be more seasonable, then those reasons I alledge in behalf of our Vniversity-breed- ing against the Mechanical project? Twould be too tedious an excursion for me now to confute this whole resvery; I desire onely that the Reader would take notice how in the end of the Paragraph first cited, he turns his displeasure upon the Academick Physiology onely, and saith it may be used as an Hy-

pothesis, but not acquiesced in: and then he believes twill be ALLOWED OF to us. Why? will it then cease to be notional, and steril in the world of Action & Businesse? And will he retract his retraction, if we doe so? I know none that look on their Systematic Notions as the bounds and perfections of

knowledg: If Mr. *Glanvil* were of that opinion ever, he was not taught it in his time at *Oxford*. Who did ever tell him that there was any absolute or compleat knowledg to be acquired in this life? Or was so impudent as to give the lye unto the Apostle teaching us, That we see here but as in a glasse; and know but in part? There are indeed some Systematick Notions that are of real use to guide us in our ratiocination, & regulate us in our inquiries that we be not imposed on by the resemblances of things. The distinctions of Materialiter, & Formaliter, *secundum quid* & simpliciter, the eduction of formes out of the bosome of matter; the *primum incipiens* in motion; the Logical tricks about shuffling & ordering propositions & forms of syllogism, are Speculations that will seem Wonderful, Useful & Significant, as long as there is any sense in this Nation, and that we are not debauch'd into superlative Folly, by such illiterate, ignorant, and impertinent *Virtuosi* as Mr. *Glanvil*, and his Adherents. Had he been such a Proficient as he insinuates

This is the usual department of several Virtuosi, they declaim in general against the Periticks, & Notions: & being pressed to instances of their deficiency, they fly to the old Scholastick Theology, or the Aristotelian Physicks, as if our Universities were so employed as in the days of Sarisburiensis. They cry that Philosophy doth not fit them for Action: and if you demand what Action, what world they are not thereby prepared for: their reply only is, you cannot learne hence the sophistication of Wines, the art of Dying, & such like Mechanick trades. Is not this rationally objected?

ates in Academick studies, he would never have argued as he does, or concluded a Discourse of this Nature, with this Epilogism. " AND SO THE UNIVERSITY-ESTABLISHMENTS CAN RECEIVE NO PREJUDICE FROM THE SPIRIT THAT DISLIKES A PERPETUAL ACQUIESCENCE IN THE PHILOSOPHY OF THE PRESENT SCHOOLS. Let us hereafter judge of these Men rather by their ACTIONS, than WORDS: or if we must lend an ear to what THEY SAY, let us esteem of them by their SERIOUS DISCOURSE, not by what they RALLY OR FLATTER with: Let us believe of them, as of such as *Innovate the Education, undermine the Foundations of our Religion and Monarchy, supplant the Universities, destroy Physick, endanger all Professions and Trades*: Let us place the SADDLE upon the right HORSES back; and not be deluded with the AMBLING OF THE SADDLE, into a conceit that the Horse doth not trot.

All the Digression about my Life and Writings, is but a Demonstration that he could not justifie himself against the imputation of ignorance; and therefore he amuseth his Reader with matters impertinent. It had become him to shew which of those Instruments, MICROSCOPE, TELESCOPE, THERMOMETER, and the BAROMETER, was the discovery of the R. S. for he had told us, that *some of those were first invented, all of them exceedingly improved by the Royal Society*. He complains for want of time to do what most imported him, and yet wastes that he hath in frequent sallies against Mr. Crosse. It is a Year and an half since he first began to collect my Books: he omitted to Preach at *Bath* for many Weeks, excusing himself by the pretext of Writing against me, and the result of all his industry and study might have been included in two Sheets. All this deliberation could not qualifie him so, as to understand the right state of the Question betwixt us: which is not, *Whether Aristotle did know all things? Nor, Whether the latter Ages knew more then the precedent? But, Whether Antiquity was shie and unacquainted with Anatomy? Whether the Grecians*

Plus ultra. p. 10.

Grecians, disputing Ages, and Sectators of Aristotle, did know any thing of Chymistry? In fine, Whether the Ancient Aristotelian Philosophy hath Advanced Nothing of Practical and Beneficial Knowledge? and Whether all the INVENTIONS that he attributes to the VIRTUOSI, belong to them? and that the MODERNS can shew more of the WORKS of their Philosophy in SIX YEARS, (this restrains the notion of the Moderns to the R. S.) then the ARISTOTELIANS can produce of THEIRS in thrice so many hundred? These being the Questions, 'tis not enough for him that I grant this or that Discovery to be MODERN, but he is to prove it the invention of a Novelist, or NEW PHILOSOPHER, if not of a Virtuoso. Thus, if Chymistry descend from the Alexandrine Peripateticks and Arabians; If Anatomy, were the particular eminency of Erasistratus and Herophilus; if Casalpinnus or Harvey discover the Circulation OF THE BLOOD, 'tis for the credit of the Man of Stagyra, and this Glory appertains unto the Aristotelians, whom Mr. Glanvill represents as meer Notionists, who still run round in a Labyrinth of Talk, but ADVANCE NOTHING. 'Tis a hopeful Preface or Introduction to his Answer, thus to mistake in the Beginning: But he is irrecoverably lost as to all Learning; all that he flourisheth with, is but the remains of a Treacherous Memory, which some years agoe studied something; or some Collections out of Vossius's Writings concerning the History of Sciences, or Translated out of Pancirollus and his Commentator, without being able to judge of their Faileurs, by what others have censured in them. This new Book makes Fust, or Gothenberg, to have found out Printing: whereas he might have learned out of Hadrianus Junius, that 'twas found out by another at Harlem. And that Flavivus Goia discovered the Compass. Whereas I am confident that no good Author ever styled him Flavivus Goia, but either Flavivus a Seaman of Amalfi, or Fohannes Goia, or Gira of Melfi: the Places are distinct; and some ascribe it to one, some to the other. Some say that Paulus Venetus did bring it with him from China, in 1260. But most certain it is, that Albertus

P. 122.

Hadrian. Junius Batavia. c. 17. Ricciolus hydrograph. l. 10. c. 18. sect. 1. id. ibid. perieget. l. 3. c. 21. sect. 10.

Gilbertus de
Magnet. l. i.
c. i.
Cabeus de mag-
net. Philos. l. i.
c. 6.

bertus Magnus, and *Vincentius Belluacensis*, do speak of the Polarity of the Load-stone, and say, That the Sea-men used them in Navigation; and that the knowledge they had of it, was derived from a Treatise of *ARISTOTLE'S De Lapidibus*, which is lost, and perhaps was but the Writing of an *Arabian Peripatetic*. I adde this to what I have already published, thereby to satisfy all Men, that this arrogant prating *VIRTUOSO* is not at all acquainted with Books, no not such as are of best Note amongst the Modern Writers, as my Margin shews you; and 'tis by chance, not any solid Learning he hath, if ever he uttereth any Truth about *such subjects of Discourse*: And I appeal unto all serious Men, WHETHER IT BE NOT FOR THE BENEFIT OF ORDINARY CONVERSATION, THAT THESE KINDE OF MEN SHOULD EITHER REFRAIN TO SPEAK OF LEARNED SUBJECTS, OR PREMISE ALWAYS WHEN THEY INTERPOSE, AS A FOOL MAY SAY, or *one that is unacquainted with History and Books*.

Pref. Answer.
p. 142.

Ecebolius doth find fault with a *protestation* of mine, & thus descants on it. " 'Tis a rare *Protestation* that follows: *I protest in the presence of Almighty God, that if there be not great care taken, we may be in a little time reduced to that pass, as to believe the Story of Tom Thumb*. --- p. 11.] Doth *Mr. Stubbe* seriously think this, or doth he not? If so, he is more ridiculous then one that believeth *Tom Thumb* already: If he be not serious in what he saith, he is impious in it: And if it were another Man, one might ask him how he durst in that manner use the Name of God, and protest a known and ridiculous Falshood in his Presence. — I do own the seriousness of my *Protestation*, and yet fear not the inconvenience I am threatned with by this *Dilemma*. I have lived to see Dr. *More* credit the Miracles of *Pythagoras*, that he speaking to a River, the River answered him again with an audible and clear voyce, *χαῖρε Πυθαγόρα, Salve Pythagora*. That he shewed his Thigh to *Abaris* the Priest, and that he affirmed it glistened like Gold, and thence pronounced that he was *Apollo*. That he was known to converse with his Friends at *Metapontium* and *Tauromenium* (the one a Town in *Italy*, the other in *Sicily*, and many days journey distant) in one and the same day. You will find more to the same purpose there: and I mention

Defense of the
Philosoph.
Cabbala, p. 186,
187.

tion this, because Mr. *Glanvil's* Patron admits of Miracles in a false Religion: so did another *Virtuoso* in a Sermon well known: So that I need not say that what I writ is justified by both *S. Austin* and *Calvin*, and most Protestants that have writ *De signis Ecclesie*. The same Dr. *More* saith, that "the most Learned have already agreed, that all the whole Creation was made at once. As for example, the most rational of all the Jewish Doctors, *R. Moses Egyptianus*, *Philo Judaeus*, *Procopius*, *Gazens*, Cardinal *Cajetan*, *S. Augustine*, and "the Schools of *Hillel* and *Sammai*, as *Manasseh Ben Israel* writes. That Doctor affords us in his Works an hundred Stories, which who so credits is fairly disposed to credit the Fable of *Tom Thumb*. And our *Ignoramus* would persuade us that *Tertullian* blamed a famous Physician of His time [*Herophilus*] for dissecting Men; that the *Romans* held it unlawful to behold the Entrails. That the *Grecians*, and disputing Ages, were ignorant of Chymistry: with many such untruths, which informe us of the dangers our approaching Ignorance will betray us into. But my Animadversions on the *History*, and *Plus Ultra*, will convince any Man of this Assertion; so that I need not transcribe the Discourse about the Sweating Sickness, or what relates to the Hero's being worshipped with Temples and Altars. Let our *Bravo* boast as much as he please of what Future Reply I may expect, I know the Grand Questions there Discussed, are never to be revived by Him, except he make such an empty flourish as this is. 'Tis more easie to talk of Falsifications, then to prove them: Such *Virtuosi* as He could do nothing, if they could not talk: this pretended *Experimental Philosophy* is degenerated into Words, Lyes, or stoln Experiments. That I may give the World an instance of that Impudence with which Mr. *Glanvil* demeans himself in this effort of a desperate Ignorance, I shall set down what he replies to me about the Deceitfulness of *Telescopes*: the which Point I have so demonstrated in opposition to every particular assertion of his, as 'tis undeniable. I added, that if Mr. *Crosse* was in an error there, that I was sure Mr. *Boyle* was in the same: and I cited the Place according to the *Latine* Edition which I had then only

Calvin. Pref. ad institut. ad reg. Gall.

Hettinger. disert. Theolog. de signis Ecclesie.

Ibid. P. 159.

Prof. Astr.
p. 176.

only by me. "Let us see upon what ground he built his confidence in this *first instance* by which he impugnes *Telescopes*: Why "M. Boyle complains, that when he went about to examine those "appearances in the Sun, called *Macula*, and *Facula Solares*, he "could not make the least discovery of them in many Moneths, "and yet other Observators pretend to see them every day: yet "doth Mr. Boyle profess that he neither wanted the conveniency "of excellent Telescopes, nor omitted any circumstance requisite "to the Enquiry. Thus the Animadverter; and hence he is sure "that Mr. B. is in the same Error with Mr. C. that *Telescopes* are "fallacious. Let this be an instance how this Swaggerer quotes Authors, and let the Reader look into the place cited from Mr. Boyle: If he do so, he will see that that Honorable Person saith "nothing there that tends to the proving the deceitfulness of *Telescopes*; much less that he believes them fallacious. I have not the "Latine Translation of those *Essays*, but in the second Edition of "the Original *Englisch*, I find the Discourse to which Mr. Stubbe refers, p. 103. Where the excellent Author imputes it not to the "Glasses that he could not for several Moneths see the *Macula* or "*Facula Solares*, but seems a little to blame those *Astronomers*, who "have so written of the Spots and more shining parts,—as to make "their Readers to presume that at least some of them are almost always "to be seen there, which he conjectured was occasioned by their so "often meeting such *Phænomena* in the Sun, [*ibid.*]. But these for many Moneths our Learned Author could not discover by his *Telescopes*; not because of their fallaciousness, but because for so many "Moneths they appeared so much seldomer then it seems they did before. "These are the Words of that Honorable Gentleman [*ubi sup.*]. "And now how doth it appear hence that Mr. Boyle is in the same "Error about the deceitfulness of *Telescopes*, with Mr. Croft? Is it "sure that he thought those Glasses fallacious, because he could not "see the *Macula* and *Facula* in the Sun, when they were not there? "What are we to expect from this Man in reference to the other "Authors he cites, when he so grossly and impudently mis-reports "so known a one of our own, who is yet alive, and sees how maliciously the Caviller perverts him? I shall examine his carriage "to other Writers in my next Book; and in that, shew that most "of the Arguments he brings to argue the fallaciousness of *Telescopes*, prove only the Diversity and Changes of *Mediums*, and "of the Celestial *Phænomena*, not the deceit of those Glasses.

I have repeated Mr. Glanvill's Words at large, that the solidity of my Answer may appear: for 'tis not my intention to abuse the Reader with false Citations, or amuse him with
great

great confidence grounded upon a bare Reference to an *Author* which he hath not at hand: thus these *Virtuosi* may prepossess the unwary into an ill Opinion of their *Adversaries*, whereas they that know them *as well as I do*, will suspend their *Assent* till more diligent enquiry convince them. Having informed my Reader that *this Book, Casalpini*, Sir *H. Savils* Lectures, and many others, have no *Index's*, I proceed to repeat the entire Discourse of Mr. *Boyle* out of the Edition my Antagonist follows, *pag. 102, 103.* "But to say no more of the contingent Observations to be taken notice of in
 "tryals Medical, I could tell you that I have observed even *Mathematical* Writers themselves to deliver such Observations as do
 "not regularly hold true. For although it hath been looked upon
 "as their Privilege and Glory to affirm nothing but what they can
 "prove by no less than Demonstration; and though they use to
 "be more attentive and exact than most other Men, in making al-
 "most any kind of Philosophical Observations; yet the Certainty
 "and Accurateness which is attributed to what they deliver, must
 "be restrained to what they teach concerning those purely-Mathematical
 "Disciplines, *Arithmetick* and *Geometry*, where the affections of
 "Quantity are Abstractedly considered: But we must not expect
 "from Mathematicians the same accurateness when they deliver
 "Observations concerning such things wherein 'tis not only Quan-
 "tity and Figure, but Matter and its other Affections, that must
 "be considered. And yet less must this be expected, when they
 "deliver such Observations as, being made by the help of material
 "Instruments, framed by the Hands and Toolcs of Men, cannot but
 "in divers cases be subject to some, if not many Imperfections upon their
 "account. Divers of the Modern Astronomers have so written of
 "the Spots and more shining Parts, or (as they call them) *Faculae*,
 "that appear upon or about the Sun, as to make their Reader,
 "presume, that at least some of them are almost always to be seen
 "there. And I am willing to think, that it was their having so
 "often met with such *Phænomena* in the Sun, that made them to
 "write as they did. And yet, when I first applyed my self to
 "the Contemplation of these late Discoveries, though I wanted
 "neither good Telescopes, nor a dark Room to bring the Species of
 "the Sun into, yet it was not till after a great while, and a multi-
 "tude of fruitless Observations made at several times, that I could
 "detect any of those Solar spots, which having dured many
 "Moneths at least, appear'd so much seldomer then it seems they
 "did before, that I remember a most Ingenious Professor of A-
 h
 stronomy

"Astronomy, excellently well furnished with Dioptrical Glasses,
 "did about that time complain to me, that for I know not how
 "long he had not been able to see the Sun spotted. And as for the
 "Facula, which are written of as such ordinary Phenomena, I must
 "profess to you, *Pyrophilus*, that a multitude of Observations made
 "with good Telescopes at several places and times, whil'st the Sun
 "was spotted, has scarce made me see above once any of the so
 "look'd for Brightnesses.

"And as the nature of the Material Object wherewith the Ma-
 "thematician is conversant, may thus deceive the Expectations
 "grounded on what he delivers; so may the like happen by reason
 "of the imperfection of the Instruments, which he must make
 "use of in the sensible Observations whereon the mixt Mathema-
 "ticks, (as Astronomy, Geography, Opticks, &c.) are in great
 "part built. This is but too manifest in the disagreeing Supputa-
 "tions that famous Writers, as well Modern as Ancient, have
 "given us of the circuit of the Terrestrial Globe, of the distance
 "and bigness of the fixed Stars, and some of the Planets, nay and
 "of the height of Mountains: which disagreement, as it may
 "oftentimes proceed from the different Method, and unequal skill
 "of the several Observers, so it may in divers cases be imputed to
 "the greater or less exactness and manageableness of the Instru-
 "ments employed by them. And on this occasion I cannot omit
 "that sober Confession and Advertisement that I met with in the
 "Noble *Tycho*, who having laid out, besides his Time and Industry,
 "much greater sums of Money on Instruments, than any Man we
 "have heard of in latter Times, deserves to be listned to on this
 "Theam; concerning which, he hath (among other things) the
 "following Passage. Facile, *sait he*, lapsus aliquis penè insen-
 "sibilis in Instrumentis etiam majoribus conficiendis subrepat, qui
 "inter observandum aliquot scrupulorum primorum jacturam fa-
 "ciat; insuper si ipse situs & tractandi modus non tam absoluta
 "norma perficiatur ut nihil prorsus desideretur, intolerabilis nec
 "facile animadvertenda deviatio sese insinuat. Adde quod instru-
 "menta usu & ætate à primâ perfectione degenerent. Nihil e-
 "nim quod hominum manibus paratur ab omni mutatione immune
 "undiquaque existit. Organa enim ejusmodi nisi è solido metallo
 "affabre elaborentur, mutationi aëreæ obnoxie sunt; & si id quo-
 "que datur ut è metallicâ materiâ consent, nisi ingentia fuerint, di-
 "visiones minutissimas graduum non sufficienter exhibent, dumque
 "hoc præstant, suâ magnitudine & pondere seipse ita aggravant, ut
 "facile tum extra planum debitum aut figuram competentem dum
 "circumducuntur declinent, tum etiam suâ mole intractabilia
 "red,

Tycho Brahe,
 lib. 2. de Co-
 meta, Ann.
 1577. p. 133.

“redduntur. Quare magis requiritur in Instrumentis Astronomi-
 “cis quæ omni vitio careant construendis, artificium pari iudicio
 “conjunctum, quàm hæcenus à quamplurimis animadversum est.
 “Id quod nos ipse usus & longa docuit Experientia, non parvo la-
 “bore nec mediocribus sumptibus comparata.

Out of this Discourse of Mr. Boyles, tis evident that He
 doth believe that Mathematicians when they deale in those
 Disciplines, which are not purely-Mathematical, but con-
 sider Matter with its Figure, Quantity, & other Affecti-
 ons, are not so accurate & certain in what they converse
 with, as in those other parts of pure-Mathematicks: and
 this is much lesse to be expected, when they deliver such
 Observations as, being made by the help of Material Instru-
 ments framed by the hands and Toolles of men, CANNOT
 but in divers cases be subject unto some, if not many im-
 perfections upon their account. The Assumption is easy, Viz.
 But Opticks are a part of the mixt Mathematicks, and the
 Telescopes are Material Instruments framed by the hands
 and Toolles of Men, and consequently CANNOT but in di-
 vers cases be subject unto Some, if not Many Imperfecti-
 ons: Therefore in Opticks, and about Telescopes, Mr.
 Boyle doth not believe there is such a certainty as exempts
 us from Fallacy: which is the thing now in Question. To
 evince the deceitfulness in mixt-Mathematicks, our Iudi-
 cious Author proceeds to instance in the Spots and Bright-
 nesses related by Scheiner, Galileo, & Zucchius &c. to be in
 the Sunne: of which those Writers pretend to be so assured
 by reiterated Experiments, that they have described their
 Number, Figures, & determinate Motion, which they
 most regularly observe. Mr. B. finds himself disappointed
 upon inquiry, though made my good Telescopes, and all
 other requisite circumstances observ'd. And many fruitlesse
 Essayes passed, before he effected any part of his designe.
 He doth not say, THEY WERE NOT THERE: but
 that Hee could not see them of a long time: nor did the
 Phænomenon then agree to the accounts of Scheiner,
 (Whom Zucchius doth justify by modern observations.)
 And to what purpose was this discourse with Pyrophilus,

about the deceivableness of Opticks, if he supposed his glasses true, and that the spots were absent at that time? I profess I do not understand the coherence of the introduction with what follows, if he meant as Mr. Glanvil imposeth on him. What hath the variation of the object to doe with this remarque of his? Are mixt-Mathematicks & Opticks deceitful, because the Telescopes shew those *Macula & facula* in the sunne, when they are there, & omit them when they are not there? Are our eyes fallacious when they represent the object accordingly as it alters? or would not any man argue hence for proof of their certainty.

Vel sola inconstancia, quæ patet in Scheineri experimentis argumentum est fallacia. Ricciolus Astronom. l. 1. de sole. c. 12. § 15.

I have set down the passage faithfully, without changing an expression, as Mr. Glanvil does: and leave it to every mans tryal, if he can impose any other meaning on these words, then that either the Telescopes of those other Astronomers, or those of Mr. B. were fallacious. If none can; then is it true that He as well as Mr. Crosse did believe that Opticks might deceive our judgements, & that Telescopes were not so certain as Mr. Glanvil sayes they are: As for what Mr. Glanvil addes that he will shew that most of my objections to argue the fallaciousness of Telescopes prove only the diversity and changes of the Mediums and celestial Phænomena, not the deceit of those Glasses, tis a vain Rhodomontade, and not to be made good by one that is unacquainted with those studies. It is undenyably true, that Long Telescopes shew more spots then the shorter: and that some Telescopes doe take of those radiations which others doe continue: and tis no lesse manifest, that the most judicious men doe complain that the Telescopes did deceive their Adversaries, as not being good, whilst theirs did represent at the same time the same object under a different phasis. I have demonstrated this so largely, that I need not pursue the discourse farther: and whosoever reads what I have written, will see that Mr. Glanvil mistook himself in saying indefinitely, That Telescopes are as certain as our Eyes: And that they alter the objects in nothing but their proportions. For this is false, except you limit the saying to some Telescopes employ-

employed upon some objects; and that here on earth. And if the ordinary Telescopes (against which I have alledged so many complaints) were as certain as our eyes, how comes it to passe that so many men differ about the celestial phenomena totally, betwixt whom there would be no disagreement about terrene objects. But if they were as certain as our eyes (which I have demonstrated they are not here on earth) yet the employing of that only sense would never assure us of what we see. I remember not long agoe two miles distant from any town, in a dark night I observed some thing on the ground that very much resembled a glow-worme, but the light was not so pale, and the body seemed a little bigger. Being surpris'd at this unusual sight, I lighted from my horse, and found the supposed glow-worme to be a piece of lighted Touch-wood, which through the bedewed grasse had deluded me, a Baker having sate down there to smoak a pipe. I did then call to mind that saying of Galileo, that notwithstanding all our Telescopes, twill be more easy for us to conceive that which is not in the Moon, then that which is. But I leave the reader to compare both our writings, and judge how satisfactory his Answers are; and how foolishly he now defends the Letter of his *Plus ultra*.

I will not anticipate my compleat answer by insisting upon any more passages of this nature: I adde only that I did long agoe request of Mr. *Glanvil*, that he would not give me any trouble by multiplying of lies; for though I knew that the refutation of them would be to my advantage against him, yet I had too much busyness amidst my practice to pursue it. But neither his duty to God, nor regard to the Ministry (which suffers in him) could restrain him from these exorbitances. He hath promised to be my VASSAL P. 161. and VICTIME, if he doe not prove all he sayes against me: Yet I have demonstrated to the R. S. under a NOTARIES HAND, that my Head is not Red, though he say it. And whereas he abuseth me for styling my self in one book, Physitian to his Majesty in the Island of Jamaica; I was honoured with that Title by the King, and as such received.

Pag. 181. 190.

I suppose he
means OLD
FOOL.

ed 200^l. at my goeing thither, his Majesty being graciously pleased to specify in the warrant (preserved in the Signet-office) that HE INTENDED ME FOR HIS PHYSITIAN THERE. I have collected several more untruths in my Answer, & intend to demand the performance of his so solemn promise: If he fail not of his word, I will take care he shall live better, preach better, and write better. One lye I must now take notice of briefly, and tis this, That Mr. *Crosse* did hire me to oppose our *Ecebolius*; and by treating me at *Bathe*, and entertaining me divers times at his House with deare welcome, gain'd a person to his rescue, who before contemned him. I doe profess in the first place that my tongue was never guilty of those expressions he sets down. I never call'd him Old --- nor said I would rescue the poor fellow. I did say that I would rescue in great part the poor old man. And that he had been as it were asleep, or buried for these 30 or 40 years in the Country, and knew not the transactions of the learned world. Neither doth He pretend thereto, as our ignorant *Virtuoso* does. But this doth not diminish that respect which is due to him as a Divine, and as such, not unlearned. I have heard the B. of *Chester* give him a much greater character then Mr. *Glanvil* allows him: and tis notoriously known how eminent his repete was at *Lincolne College*, and what esteem many honorable and understanding persons have for him. I adde, that He neither hired me, nor treated me at *Bathe*, except with one or two bottles of wine (for I did not dine with him,) nor was I ever but once at his house, where the entertainment was such as the Village afforded, and my unexpected coming permitted: and then was the Book finished and almost all printed. I never had the least PRESENT from him in my life: nor did I see his Book till mine was all finished, except what relates to the world in the Moon, & a voyage thither, of which Mr. *Glanvil* writes nothing now, nor informs us where those wings are to be bought that may supply so much as the flying Coaches. I found that

that most of Mr. *Crosse's* Book was personall, and I did not understand what to conclude about so different reports as I met with about that conference, till Hee, in whose house it was informed me, that all Mr. *Glanwill* said was not true: and I am not yet convinced by the certificate, how it was possible for those to warrant the exactnesse & sincerity of the relation, since that the meeting was impremeditated; the discourse without designe, & desultory, & interrupted by others that were there, and hath received much of enlargement in the writing beyond what was there spoken. But I leave that to their consciences, which if they beare any proportion to that of Mr. *Glanvills*, neither shall Mr. *Crosse*, nor I, suffer in our reputation for any thing that such persons utter, or certify.

Upon occasion of what *Ecebolius* sayth concerning the mercenarinesse of my penne, & that I was HIRED to this performance: I shall say in vindication of severall others, that I was neither AT FIRST PUT UPON THE WORK, nor HIRED thereunto by any. What Mr. *Glanwill* sayth Mr. *Crosse* engaged me unto, Dr. *Merrett* sayth the APOTHECARIES did BRIBE ME TO UNDERTAKE: but there is as little truth in what that *Virtuoso* relates, as in the reports of the *Rectour of Bathe*. Others of the R. S. have told it publicquely, that I was incited unto it by severall Reverend and Learned persons in the Universities. But neither did any one there know of it, till I had undertaken the worke, & writ some of it. I first acquainted the R. S. and after that, had printed & shewed some papers to their President, before I divulged them in either University: so that nothing of that report can bee true, except the *Virtuosi* doe apprehend, that the approbation & reception of my papers have met with all are demonstrations that I was put upon it: whereas this doth rather evince the generall odium they have drawne upon themselves; and I could wish they would endeavour effectually to remove those umbrages, in which I placed my cheifest strength; & I did presume to finde all intelligent persons my abettours, but I tooke my measures from

from their *common interest*, and not from any *speciall assurances* given unto me. There is another *Reverend person* so unfortunate as to suffer by their *malicious intimations*, as if Hee had HIRED me to the undertaking, because hee was so *unhappy* as upon another occasion to present me LATELY with a *piece of plate*. There is not any course which I see these *Virtuosi* will not pursue thereby to ruine me: twill bee a *conspiracy* against the R. S. shortly for any one to employ me as a *Physician*; and each *Fee* will be reported as a *Bribe*, and the *Donor* esteemed as an enemy to the *Experimentall Philosophers*. This is the *Method* they now take, & thereby imagine they shall deprive me of all *commerce* or *correspondence* with persons of *Quality* and *interest*. How *generous* & *brave* these *contrivances* are, how becoming the *name* of a *Royall Society*, how suitable rather to a company of *Poltrons*; I leave to the judgement of all *mankinde*.

It may not be amisse here to profess that respect for the *Royall Society* which doth become me: I doe avow all *just esteeme* for the *Institution*; though I cannot rise so high in its commendation, as the *Historian*: I think it might have added to the *glory* of his *Majesty*, and beene of great *advantage to learning*, had the *designes* of the *Royall Founder*, and those persons of *Honour* which joyn'd with it, been *diligently* & *prudently* pursued. " Their purpose being at first, to make " *faithfull records* of all the works of *Nature* or *Art*, which " can come within their reach: that so the present Age, and " posterity, might be able to put a mark on the *Errours*, " which have beene strengthened by long prescription: to restore the *Truthes*, that have laine neglected; to push on " those which are already known, to more various uses: " and to make the way more passable to what remains unrevealed. It was never my intention to *detract* from the *laudable purposes* of my *Prince*, nor to derogate from those of *Quality* who were *Honorary Members* of it: nor to interfere with any *Learned men* in it. But if a sort of *Comedians* under *pretence thereof*, doe overthrow that *Education* which is necessary to the *Church* & *Monarchy*, undermine the established

blished Religion; and insult over the Faculty of Physicians; I hope it will never Prejudice me in the favour of any Patriot here to interpose my selfe: nor will any serious man interpret the greatest testimonies I can render of my Loyalty, conformity, and peaceableness, for so many demonstrations of the malignity of my temper, Hypocrisy, and sinister designs. I have offered to desist several times, would they but make such a declaration as the publication of their History, and Mr. *Glanvils* books, hath made necessary. If they will force me to extend the quarrel beyond seas, and acquaint forraigners with the abuses that have been put upon them by a fabulous description of the R. S. If I must protest against this sort of *Virtuosi*; that the nation is not to be valued by their abilityes, or performances: tis their default, not any contentiouness in me. Would they be pleased to contribute what they ought to the repose and tranquillity of the Kingdome, I can tell how to employ my idle minutes in more pleasing studies, and such as shall have lesse of personal hazard and disquiet then what I now attend on.

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The second is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.
 The third is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference in the
 internal affairs of the country.

A Letter to Dr. Henry More, in Answer to
that he Writ and Printed in
Mr. Glanvil's Book.

SIR,



Professe that I read with a more than usual surprise your *Printed* Letter. I wondered at the Contents, and that you should publish any thing of *that nature* without giving me notice of it: the long *acquaintance* I have had with you, the *respect* wherewith I mention you, and the place I hold in the esteem of a *Family* which you honour, should have moved you to a more *civil procedure*: and I must reckon this deportment as a new *Ethicks*, which if your *Enchiridion* teach, the World will not be much obliged by the *Author*. When I was busie in Animadverting upon the History of the R. S. and Mr. *Glanvil*, you happened to be at *Ragley*; and upon some incidental Discourse about the *Virtuosi*, I asked of you How you could adhere to them, since they had published such Passages in their Writings as did overthrow our *Religion*? That all your *Ethicks* would signifie as little as those disputative ones of *Aristotle* and the *Stoicks*, if that a *Mechanical Education* would supply in *some part* the usual *Morality*, and have a surer effect in the composing and purifying of our thoughts, than all the rigid Precepts of the *Stoical*; or empty distinctions of the *Peripatetic Moralists*: That, if to pass an hard Censure on the Religions of all other Countries, be *dishonorable*; certainly you were extreemly to blame who had writ *so much*, and so *severely* against *Popery*: That, if the *Mechanical* and *Corpuscularian Hypothesis* deserve credit, all your late *Documents* about the World, that its *Phænomena* were *vital*, and not *Mechanical*, must be grossly erroneous. After the exchange of *some such words*, you call'd for the History it self, and determined to read it more exactly over than you had formerly: and as you perused it, you affixed several marks (as 'tis your custom) to the sides of the Book with your *Leaden Pencil*, according as you approved, or disliked them: the Book is yet to be seen in the *Library* there, and the Passages I *animadvert* upon are *there* condemned by you: You, your self, was pleased particularly to shew me the place, *pag. 312.* and to censure it, according to what I say, and indeed as became *Franciscus Palearianus*

Histor. R. S.
p. 341.
Ibid. p. 63.

to do. I told *you* that Mr. *Glanvil* did inform the World, that we might be *secure* that the R.S. would no way *endanger* Religion, since so many *pious* *Clergy-men* were *Members* of that *Body*; amongst which, Dr. *H. More* is recounted: But *now* it was apparent, that, notwithstanding those *venerable* and *worthy* *Ecclesiasticks*, our fears were not so *Panick* and *causeless*, as the Rector of *Bathe* reputeth of them. I urged you to renounce the R. S. and employ a Preface of your next Edition of the *Enchiridion Ethicum* against the *History*: you expressed much of dissatisfaction with the *History*, and extenuated your admission into that *Society*, by laying it on the *violent persuasions* of others; adding, that you seldom came there, though in *London*; and did not pay any of those *contributions* which are *usual* in the *Members* thereof. I confess, I was so vain after such *Discourses*, as to think that you might be wrought upon to testify in Print *your dissent*, and you must pardon me if I expected no less from a Man who pretends to such an *uninterested piety* and *Zeal*, as Dr. *H. More*. But I now perceive the injustice of that Opinion, that you are, as other Men, *deceivable*: you will rather not be a *Christian*, then no *Platonist*; you will abandon *Truth*, to gratify your *Passion*; and to preserve your *Zany*, most barbarously endeavour to destroy your *Friend*. All I said of you, is this, "Dr. *Moor*, albeit a *Member* of this *Society* heretofore (for he allows "nothing to it now) yet a *pious* one, professeth, That this *Mechanical Philosophy* doth lead to *Atheism*: neither would he approve "of those deductions as *necessary*, but *ridiculous*, when I upbraided him lately with that *non-sensical* and illiterate *History*. — These are the Words that so exasperated you, and raised in an *Hypochondiac* such Fumes as to blinde his Reason. I say, that you were a *Member* heretofore of the R. S. but allow nothing to it now; meaning thereby, that in declining the *Weekly contributions*, you seemed to have relinquished it; but I say not that you had *formally* left it. And you had *this sense* upon your thoughts, when you made that *harsh reflection* upon me; yet with that Mental Reservation, which would better have become a *Jesuit*, you urge me with *that sense*, which the Conclusion will seem to found unto all Men at the FIRST reading. Was not this Candidly done, when your Memory (not half so treacherous as your Heart) could tell you what I otherwise meant, and had discoursed of unto you, and which was not grossly false.

Against Glanvil. pag. 173.

Neither

Neither is that a *gross mistake* in me, that you charge me withall in the second place. "It is a gross mistake in him, that he looks upon that *Mechanick Philosophy* which I oppose, to be the *Philosophy* which the *Royal Society* doth profess, or would support. — Impudence it self never uttered a greater Untruth, and it had better become Mr. *Glanvill*, then Dr. *More*. I appeal to the History, which *How Authentick it is*, I have elsewhere shewed; & 'tis evident that the R. S. have not, nor will be brought to renounce it; and since the Authors thereof may be presumed to understand the Principles of the *Virtuosi*, better then *Franciscus Palaepolitannus*, and are *Secretaries of that Body*, 'twere folly not to believe them, but to enquire at *Bathe*, or in the *Philosophical Bower*, what the *Royal Society* profess. "Dr. *Wren* produced before the Society, an Instrument Hist. R. S. pag. 312. to represent the effects of all sorts of Impulses, made between two hard Globous Bodies, either of equal or of different bigness, and swiftnes, following or meeting each other; or the one moving, the other at rest. From these varieties arose many unexpected effects; of all which, he demonstrated the true Theories, after they had been confirmed by many hundreds of Experiments in that Instrument. These he proposed as the Principles of all *Demonstrations in Natural Philosophy*: Nor can it seem strange, that these *Elements* should be of such Universal Use; if we consider that Generation, Corruption, Alteration, and all the vicissitudes of *Nature*, are nothing else but the effects arising from the meeting of little Bodies, of differing Figures, Magnitudes, and Velocities. — This Paragraph doth not indeed confine Supernatural Productions to the Rules of *Mechanism*: But as for all the Ordinary *Phænomena* of the Universe, and particularly those of Generation, Corruption, Alteration, they are said to be *Nothing Else* but the effects arising from the meeting of little Bodies, of differing Figures, Magnitudes, and Velocities; and the Principles of *All Demonstrations in Natural Philosophy*, are recommended unto us to be deduced from such Theories. Out of which it is manifest, that they suppose not onely that the Material part of every thing in the Corporeal Universe is *Body*, or *Corpuscularian*, but that the Vicissitudes and *Phænomena* occurring therein, even in the Generation of *Man*, are the result of *Corpuscles* moving *Mechanically*: For if it be not granted, that every part of the Corporeal Universe, or this great Aggregate of Bodies, do move in certain Lines, according to the determinate Figures thereof, and that without the Particular Concurrence of an Immaterial Incorporeal Being, putting such Corpuscles into this or that Particular Motion, and continuing it therein *Mechanically*, then doth the whole Systeme of the *Mechanical Philosophy*

phy falls to the ground; and the *Demonstrations* cease to be any longer such. The very Word *Mechanism* imports thus much: it being an allusion to the *conformation of Machines*, wherein each part contributes to the effect according to its Situation, Size, and the Geometrical Proportion it bears to the other Parts, of which the *Machine* is composed: And if the *Machine* do not produce its effect entirely, by virtue of such a *Geometrical frame*, we do not say that the *Phenomenon* is *Mechanical*. Thus the Motion of a Water, or Clock, when it ariseth from its Fabrick purely, then it is *Mechanical*: but when a Man doth winde it up, 'tis not a *Mechanical* motion, except it do also appear that Man is also a *Machine*, and that what he operates at that time, is purely *Mechanical*. I would not insist upon this Argument from the denomination of the *Philosophy*, if it were not manifest that they that profess it, did not desire to be understood so: for the whole *Hypothesis* of the *Cartesians* doth depend hereon: and Sir K. Digby, in his *Vegetation of Plants* (a Discourse made in the R. S.) as well as in his other Books, proceeds on these grounds: nor do they, or any *Mechanical Philosophers*, demand any more than that God should at first create *Matter* in such a Quantity, such Parts, and such Motions, thereby to solve all the *Phenomena* of Nature, without Specifying Forms, Plastic Virtues, or his particular Concurrence to the Action, or Production in an *Immaterial Way*. Thus the floating *Corpuscles* of Salt or Nitre, are *Mechanically*, or by the *Geometrical necessity* of their own Figures and Motions, together with the impulse of other *Corpuscles* in the Air, Liquor, or Vessel, acting in the same *Geometrical subordination of Causes*, precipitated and sized into their peculiar Crystals of Salt and Nitre: thus Plants are said to be Generated, and the actions of *Animals* produced, and all the *vicissitudes of Nature* to be NOTHING ELSE. And I am willing to allow your Quibble, that this is the *Mechanical Belief of credulity*; but you must not go about to persuade me, that this is not also that *Philosophy* which is properly *Mechanical*, and which your Historian doth assert: You understand not the *state of the Question*, nor what you have done, or you prevaricate when you say, that the *Mechanical Philosophy* you oppose, is such a *Mechanical* one as professeth, That matter having such a quantity of motion as it has, would contrive it self into all the *Phenomena* we see in nature. For these *Philosophers* do not ascribe Prudence or Contrivance unto Matter, or say that Matter can Operate upon, or alter it self, being both Agent and Patient, but that God hath so altered the World, and so contrived Matter and its Motions, that it runs into all these *Phenomena* by

by a Geometrical Necessity arising from the Fabrick. And upon this Philosophy you spend your Arguments, and enlarge into this Censure.

Dr. More's Censure of the Cartesian and Mechanical Philosophy.

AFTER he had exploded the *Cartesian Philosophy*, by the name of not only *purely Mechanical*, but of the *Mechanick Philosophy*, which professeth the Mechanical deduction of Causes in the explication of the *Phænomena* of the World, by an *Hypothesis* as close and necessary, as *Mathematical Sequels*: After he had Charactered *Des-Cartes* for a Person of the *greatest Wit* (for the extraordinary handsome semblance he makes of deducing all the *Phænomena* he has handled * necessarily and Mechanically, and for hitting on the more immediate Material Causes of things to an high probability) and of the *greatest Folly* that ever yet trod the stage of this Earth: And he reputes him so *egregious a Fool*, because he is so credulous, as not only to believe that he has necessarily and purely Mechanically solved all the *Phænomena* he has treated of in his Philosophy and Meteors, but also that all things else may be so solved, the Bodies of Plants and Animals not excepted. After he had pretended to have demonstrated not only that *Des-Cartes* mistook about Gravity, but that all Mechanical Solutions thereof are impossible, it being so manifestly repugnant to the confessed Laws of Mechanicks. The Dialogue is thus continued.

Dr. you never minded what you read in Des-Cartes, when you said this: for he mistook even his own Mechanism in his account of Tydes.

Hyl. It is very true.

Geph. That may seem a Demonstration for the present, which to Posterity will appear a meer Sophistical knot, and they will easily see to loose it.

Bath. I believe by the help of some new-improved Microscopes.

Philop. Nay, but in good earnest, O *Cephophren*, (if you will excuse my freedom of speech) though I have not that competency of judgement in Philosophical Matters, yet I cannot but deem you an over-partial Mechanist, that are so devoted to the Cause, as not to believe *Demonstration* against it, till Mechanicks be farther improved by Posterity. It is as if one would not believe the first Book of *Euclid*, till he had read him all over, and all other Mathematical Writers besides. For this *Phænomenon* of Gravity is firmer, one of the simplest that is, as the first Book of *Euclid* one of the easiest.

Divine Dialogues, Part 1. Chap. 12.

The fond and indiscreet hankering after the impossible pretensions of solving all Phænomena Mechanically, freely and justly perstringed.

"easiest. Not to adde what a blemish it is to a Person otherwise so
 "Moral and Virtuous, to seem to have a greater Zeal for the often-
 "tation of the Mechanical Wit of Men, then for the manifesta-
 "tion of the Wisdom of God in Nature.

Prov. 27. 19.

"*Sophr.* Excellently well spoken, O *Philopolis*. As in water
 "face answers to face, so the heart of man to man. You have spoken
 "according to the most inward sense and touch of my very soul
 "concerning this matter. For I have very much wondered at the
 "devotedness of some Mens Spirits to the pretense of pure Me-
 "chanism in the solving of the *Phænomena* of the Universe,
 "who yet otherwise have not been of less pretensions
 "to Piety and Vertue. Of which Mechanick pronity, I
 "do not see any good tendency at all. For it looks more
 "like an Itch of magnifying their own, or other Mens wit, then
 "any desire of glorifying God in his wise and benign Contrivan-
 "ces in the works of Nature; and cuts off the most powerful and most
 "popular Arguments for the existence of a Deity, if the rude career
 "of agitated Matter would at last necessarily fall into such a stru-
 "cture of things. Indeed, if such a Mechanical Necessity in the
 "Nature of Matter were really discoverable, there were no help
 "for it: And the Almighty seeks no honor from a Man's Eye. But
 "their attempts being so frustraneous, and the Demonstrations to
 "the contrary so perspicuous, it is a marvel to me, that

"any men that are Virtuously and Piously disposed,
 "should be so partially and zealously affected,
 "in a Cause that hath neither Truth, nor any honest Usefulness in it.

Out of all which, as 'tis evident, that you understood by Me-
 "chanical the same thing that I do, viz. A Geometrical way of explain-
 "ing of the *Phænomena* of Nature, according to matter and motion: So
 "it is no less evident, that you do absolutely explode it as having nei-
 "ther Truth, nor any Honest Usefulness in it. And it is no less ma-
 "nifest, that you do oppose herein that Philosophy which the R. S. do
 "profess and would support: As appears by that Passage I Animad-
 "verted upon in their HISTORY. Had not some BASE ENDS, some
 "particular indulgence to your Zany, malice against me, or inclinati-
 "ons to gratifie some of the *Virtuosi*, transported you, you would ne-
 "ver have writ as you do now. I say, that you have refuted that Phi-
 "losophy which proceeds upon pure Mechanism, in opposition to
 "what

what the Royal Society lays down in their History.

View but your *Antithesis*, and blush at your Ignorance in *Logick*.

"It is a gross mistake in him, that hee looks upon

"that Mechanick Philosophy which I oppose, to be the

"Philosophy which the Royal Society doth profess,

"or would support. It were happy for you, if the World

thought you Distracted, and that *Bedlam*, not *Cambridge*, were the

place of your residence. I say, You oppose that Philosophy which the

Royal Society lays down in their History. You neither deny the Truth

of my Allegation out of the History, nor that they owned it ever:

but tell me, That 'tis not the Philosophy which the Royal Society doth

profess, or would support; If the History be owned by them, they do

profess it; If they do not, what you say is not contradictory to my

averment. Less of *Plato*, less of *Mathematicks* (yet have you

not much thereof) and more of *Aristotles* Logick, would have pre-

vented this, and a thousand other mistakes in your Writings. What

I do Animadvert upon, is the Assertion at least of *Dr. Sprat*, and

his Assistants: Your Puppet saith, that "Geometry is so fundamen-

"tally useful a Science, that without it, we cannot in any good de-

"gree understand the Artifice of the OMNIPOTENT ARCHI-

"TECT in the composure of the great World, and our Selves.

"Θεὸς γεμετρεῖ, was the excellent saying of *Plato*; and the U-

"niverse must be known, by the Art whereby it was made. --- I do

not know what can be more positive then this, that God is an Omni-

potent Architect, and that he made the World by Geometry. 'Tis News

indeed, that CREATION should be a Geometrical procedure: but

he is inconsiderate in his Assertions, and consequently the fitter for

your esteem. But I adde, that *Dr. J. Wallis* in his Discourse about

Motion, gives this definition of Mechanism: MECHANICEN

appello, Geometriam de motu, & per Mechanicam eam Geometrie par-

tem intelligimus, qua MOTUM tractat, atque Geometricis rationibus,

& ἀποδείκνυσις, inquit, Quà vi quisque motus peragatur. This

Definition, as well as the Book, hath met with general approbation

in the R. S. and agreeable thereunto, that Philosophy is Mechanical,

which proceeds to salve the Phenomena by a Geometrical deduction

of Mechanical causes: such 'tis that you oppose; but that

which you assert, and would insinuate for the R. S. as if it were al-

so Mechanical, doth not deserve the name of Mechanism: you

equivocate therein, as you do in all this enterprise against me: and

when you seem in your Wits, you do deny the conduct of the World

Plus ultra,

P. 25.

D. Wallis, de

motu. p. 1, 2.

*Divine Dia-
logues, p. I. c. 10.*

to be *Mechanical*. viz. "The *Primordials* of the World are not
 "Mechanical, but *Spermatical* or *Vital*; not made by rubbing and
 "filig, and turning and shaving, as in a Turner's or Black-smith's
 "shop, but from some universal Principle of *inward Life* and *MO-*
 "TION, containing in it the seminal Forms of all things, which
 "therefore the *Platonists* and *Pythagoreans* call the great λόγος
 "ἐκκεκρωμένος of the World. — Can any man read these Pas-
 "sages, and imagine that Dr. More would be esteemed an abettor of
Mechanical Philosophy, and not an Opposer of it. I think I may
 "securely acquiesce in my *Citations*, since they are so well grounded:
 "but to shew that there is nothing secure from the attempts of *Im-*
 "pudence, or the ignorance of some of these *Virtuosi*, give me leave to
 "represent unto you the following Words. "I believe indeed most
 "of us, I am sure my self does conceive, that Generation, Cor-
 "ruption, Alteration, and all the Vicissitudes of Corporeal Nature,
 "are nothing else but Unions and Dissolutions (I will adde also,
 "Formations and Deformations) of little Bodies or Particles of
 "differing Figures, Magnitudes, and Velocities. But this thus
 "bounded is not the *Mechanick Philosophy*, but part of the old *Py-*
 "thagorick, or *Mosaick Philosophy*, so far as I can see by any *Histo-*
 "ry. So that 'tis very unskilfully done of your Antagonist, to
 "bring me in as opposing, or clashing with the *Royal Society* in a
 "thing of this great Consequence, and so to make them Patrons
 "of that, which neither Sound Philosophy, nor True Religion can
 "allow. — Dr. More, I have been heretofore Friendly unto you,
 "I shall not give you now the advise of an Adversary; but haste into
 "the state of silence, or henceforward crust over the present vehicle of
 "your soul with the habit of a Mad man, and attire your self in that
 "guise whensoever you come into company. I dare swear not one
 "of eminence in the R. S. will own this *Philosophy* at all; and not any,
 "that 'tis *Mechanical*. Your Formations and Deformations are two
 "canting terms, equal to any of the *Peripatericks*, and becoming *Hip-*
 "pocrates, Plato, or Severinus Darius, and not a *Virtuoso*. Here is
 "not one Word to tell us wherein the *Geometry* of the OMNIPOTENT
 "ARCHITECT doth consist, nor how those Unions and Dis-
 "solutions are performed. What will Dr. Wren's Hypothesis about
 "the rules and measures of motion signifie in your systeme? What good-
 "ly Principles of Demonstrations in Natural Philosophy will there
 "be, when an Immaterial Deity, acting by the power of his will, or
 "a Spirit of Nature must bear a part in the Deductions? But where is
 "my unskilfulness in bringing you in as opposite to the R. S. you tell me
 "what you conceive, and what you believe they do: but since, you do
 "not make the last evident against my presumptions, and the Letter of
 "the

the *History*; 'tis unskilfulness in you to conclude so *peremptorily*, and not to remind that Caution I gave to such *Virtuosi* as you, to forbear all Conjunctions *causal*, or *illative*. I now haste to that Remark with which you conclude this Passage, *viz.* That neither any *sound Philosophy*, nor *true Religion* can allow of that *Hypothesis*, which though it allow the *Creation*, solves all the *Phænomena* of Nature *Mechanically*. They are redevable to you for this *Letter*; and your vindication of them, signifies as much as when you talk of the Learning and Eloquence of Dr. *Sprat*; or the Parts, Judgement and Vertue of Mr. *Glanvill*.

Your last Exception against me, is, That I should say, *You did not approve of those Deductions of Dr. Sprat, as necessary, but ridiculous.* I shall recite your Words, because as serious as the Case is, I can approve of them as ridiculous. "Which Deductions,

"says your Antagonist, *I would not approve of as Necessary, but ridiculous*: Truly, if I had said so, I should have made my self ridiculous; for how could I approve of Deductions, especially in "so serious a Point, as, or *Quatenus* RIDICULOUS? for there is "no man, let him be never so Pious, unless he be a Fool, that can "approve of Deductions for their being *ridiculous* in so serious a "Cause. But it seems he having a mind to monopolize all the Wit "in the World to himself, is content to repute me for Pious, so he "may remonstrate me to all the World to be a Fool, and such as "he may play the Fool withal, as he has done in all this Page you "have pointed unto me. — I might here excuse the Wording of that Passage by my own haste, and the disorders which happened in the Printing, the sense intended by me, being, that you did not approve those Deductions to be necessary, but esteemed them as ridiculous: and that this was my purpose, is so manifest, that all that you say is but the Cavil of an angry *Hypocondriack*; and who is also so ignorant, as not to know there is a sort of ZEUGMA, wherein the latter part of the Sentence is not construed, nor related with the preceding Verb, but depends upon another, which is to be understood according as the sense requires. This, and much more

you will learn in *Greek* and *Latine*, when you and some others of the R. S. are provided of an *able School-master*. I meet with very evil *Retributions* for all my kindness to some of your Friends; that motion for to supply you with an *able Antiquary* and *Grammarians*, might have become the best of your *Adherents*; had it been mentioned sooner, and the Proposal took effect, H. O.

*Cavillatio, ut
Caius I.C. defini-
nit, est subdola,
ratio quam con-
siliis nobis men-
ducii, vincen-
di tamen causa
proferimus.*

and Mr. Glanvill, Dr Sprat, Dr Merret, had YOU, and not committed such childish errors, as you runne now into.

But, you grant "you might approve of those Deductions as smooth & plausible, though not as necessary, but something of a lubricous and doubtfull aspect: but you know very well, you could not approve of them as ridiculous. Here then, most argute Hypochondriack, lyes the Question, whether it be possible for a man to approve of any passage as ridiculous where the subject is serious? And for the prooffe hereof I do referre my selfe to all that have read Hudybras, whither serious subjects are not there debated by such deductions, as any man will approve of as ridiculous, but not as serious. I have in the Cabbala, which you so admire, read a thousand deductions which I could approve of as ridiculous. Such is the Gematria of Shilo expounded to be the Messiah, because the letters of both words make up the same numbers 358. such is that Jewish argument of the worlds being created in September related in Schickard; That every mans soule must animate three bodies, is prettily proved in that Adam's name consists of three letters in the Hebrew, viz. A. D. M. & from those three Letters tis likewise demonstrated that the soul of Adam must animate David, and the Messiah, because that after A follows D. and then M. And S. Cyprian's reason is no lesse pleasant, when he proves that Adam was made up out of the four quarters of the earth, because the initial Letters of the foure quarters of the world in Greek doe make up his name? Αδμ. Ανατολή, δύσις, ἀπλος, μεσημέρια. In your works, Dr. More, especially your Cabbala I can finde an infinity of passages which upon no other account gain my approbation. They are pleasant instances of folly disporting in paralogismes. You collect out of Des Cartes and other Philosophers what your phansy approves, & this you represent for a Mosaiscal Cabbala, and prove it thus, "In the Expounding of Moses, I think I may lay this down for a safe principle, that there is no considerable truth in Nature or divinity, that Moses was ignorant of, and "so if it be found agreeable to this Text [by any distortion] I may very well attribute it to him. At least the Divine wisdom wherewith Moses was inspir'd, prevents all the inventions of Men. Having laid down this principle whatever chimeras the imagination of Des Cartes furnished you with, or the mysterious non-sense of the Platonists and Pythagoreans, you presently impose upon the Sacred Text, and demonitrate them thus.--Hee that is but a little acquainted with French Philosophy understands the business plainly. As in case of the celestial matter;-- "for the celestial matter doth consist of two plainly distinguishable parts, to wit the first Element, and the second, or the Materia subtilissima, & the round Particles, as I have already

Happeruschim
Bechinath. p. 63.

def. of the Phi-
los. Cabbala.
p. 138.

ibid. p. 138.

“ready intimated out of *Des Cartes*.— Thus for the *waters above* which are mentioned in *Genesis*; these are the *seminal formes*: the *Pythagoreans* called them *Naiades* or *water-nymphs*. Where for the *watery powers* (as *Porphyrius* also calls these *Nymphs*) it is not at all harsh to conceive, that they may be here indigitated by the name of *Upper-waters*. See *Porphyrius de antro Nympharum*. Are not these goodly deductions? All you say there almost from mee gaines no more then the approbation of *Ridiculous*. But I thinke it highly concerns the *Church* and *Magistrate* to put a stoppe to the further publication of such *extravagancies*, whereby the authority of the *Scripture* is *disparaged*, and only a *Truth of appearance* allowed to the *Scripture*, whilst the *Platonicks* and *Pythagoreans* are avowed to retaine the *true Sense* and *Hypothesis* of the *Creation*. Thus you remove at once the *credit* of the *Scripture* and *whole Church*, and by giving so great advantages to the *Pythagoreans* and *Platonists*, endanger the rejection of the *whole Bible* in comparison of that *Philosophy*, which is the most ridiculous of all, and the most opposite to *Christianity*. Instead of the *Law* and the *prophets*, you alledge *Pythagoras*, *Plotinus*, *Porphyrius*, and I may justly retort upon you, *Habes Pythagoram pro Mose, pro prophetis Platonem, pro Paulo Porphyrium*. Methinks the mention of *Porphyrius* should fill you with horreur: No man ever writ so bitterly against the *Christian religion*: Thirty Fathers, are said to have writ against Him; His Books were every where destroyed by Them, nor had this *Antrum Nympharum* been transmitted to us, but that an unhappy casualty preserved it under the name of *Malchus*: The fathers, *Eusebius*, *Theodoret*, and *S. Jerome* speak not of Him but with detestation: quibus religio fuisse videtur nomen Porphyrii absque execratione proponere: And when the *Christian Emperours* would make the *Arians* compleatly odious, they commanded them to be called *Porphyriani*. He was either the Author or encourager of the persecutions under *Diocletian* and *Decius*: that party were the Worst Adversaries that ever *Christianity* had: those names you reverence are no other then *Hierocles*, *Iamblicus*, *Amelinus* and *Plotinus*. Twas that *Pythagorical Philosophy* which gave encouragement to the *Ethnick Idolatry* and *Magick*: twas that *Philosophy* whereby *Julian* the *Apollate* did justify *Paganisme*, and those of that sect were principally carested by Him above any *Peripateticks* or *Stoicks*, as *Maximus*, *Priscus*, and *Chrysanthius*. “Ea de causa Platonis vacabat Julianus, quia ejusmodi philosophia faciebat ad *Genios*, ad sacrificia, aruspicium, auguralia, quorum omnium fuit studiosissimus. That pestilent *Pythagorisme* produced those Sects of *Simonians*, *Valentinians*, *Marcionists*, *Gnosticks*, *Maniches*; and what

ibid. p. 146.

*Lucas Holsten.
de vita &
cog. Juliani
rui. c. 16.*

*Paganin. Gaudent. de phil.
cog. Juliani
c. 15.*

what troubles *Origen* did occasion in the Church, what divisions and Heresies issued from Him, and his way of expounding Scripture, is a thing so notorious upon record, that I am amazed to see that Dr. *More's* works should meet with a Licencer, and not rather the Author, and his *Zany* GLANVIL sinke under *Ecclesiastical Censures*. The commendations by which You in the conclusion of the *Philosophick Cabbala* endear *Pythagoras* and his followers to the esteem of all men, are such as may betray the Unwary to believe them True: though to ascertain you one thing, I believe never did man more Abuse History, Argue Worse, or lesse understand what he said, then You doe. And twas upon that consideration I gave you the Elogy of PIOUS, but not of Learned: This was the matter that exasperated You; To be PIOUS, was no Character for a *Virtuosa*; to undeceive the world herein you resolved to turne Eger; I did not without some scruple give you that other Title: I doe now Recall it. You wonder that any man of Piety and Virtue should own the *Mechanick Philosophy*, it being such as no True religion can allow of: yet have Jugged in favour of them that doe, and endeavoured to oppose Him that had with so much peril contested therewith. You mention with Praise for Virtue and Learning those that have Asserted it. I shall here represent unto the world your Harangue in behalf of *Des-Cartes*.

N. B. He holds
that Pythagoras,
and Empedocles,
and Aristotle
were did Miracles.

"The unmannerly Superstition of many is such, that they will give more to an accustomed Opinion, which they have either taken up themselves, or hath been conveyed unto them by the confidence of some private Theologer, then to the Authority of either Fathers, Churches, Workers of Miracles, or what is best of all, the most solid Reasons that can be propounded; which if they were capable of, they could not take offense at my admittance of the Cartesian Philosophy into this present cabbala. The Principles, and the more notorious Conclusions thereof, offering themselves so freely, and unaffectedly, and so aptly and fittingly taking their place in the Text, that I knew not how with judgement and Conscience to keep them out.

"For I cannot but surmise, that he has happily and unexpectedly light upon that, which will prove a true restauration of that part of the Mosaical Philosophy, which is ordinarily called *Natural*, and in which *Pythagoras* may be justly deemed to have had no small insight. And that *Des-Cartes* may bear up in some likely equipage, with the fore-named noble and Divine Spirits, though the unskilfulness of Men commonly acknowledge more of Supernatural Assistance in hot unsetled Fancies, and perplexed Melancholy, then in the calm and distinct use of Reason; yet for mine

"mine own part (but not without submission to better judgements)
 "I should look upon *Des-Cartes* as a Man more truly inspired in the
 "knowledge of Nature, then any that have professed themselves so
 "this Sixteen hundred Years: and being even ravished with admira-
 "tion of his transcendent Mechanical Inventions for the solving
 "the Phenomena of the World, I should not stick to compare him
 "with *Bezaleel* and *Aholiab*, those skilful and cunning Workers of
 "the Tabernacle; who, as *Moses* testifies, were filled with the Spi-
 "rit of God, and they were of an excellent understanding to finde
 "out all manner of curious Works.

"Nor is it any more Argument, that *Des-Cartes* was not Inspi-
 "red, because he did not say he was, then that others are inspired,
 "because they say they are; which to me is no Argument at all.
 "But the suppression of what so happened, would argue much
 "more sobriety and modesty, when as the profession of it with so-
 "ber Men, would be suspected for some spice of Melancholy and
 "Distraction; especially in Natural Philosophy, where the grand
 "Pleasure is the evidence and exercise of Reason; not a bare be-
 "lief, or an ineffable sense of life, in respect whereof, there is no
 "true Christian but he is Inspired.

I desire you would compare this Passage with that Censure which
 you fix upon the whole *Cartesian Philosophy* in your *Divine Dia-*
logues, and tell me, How you will avoid the imputation of Levity
 and Instability of Judgement? How will you reconcile two so dif-
 ferent sentiments? That He is inspired in the knowledge of Nature;
 And that He is a prodigy of Folly: That He hath not demonstrated any
 one Phenomenon in Nature to be purely Mechanical, but hath failed
 every where: And, that He is to be compared (in your judgement) to
Bezaleel and *Aholiab*, for his transcendent Mechanical inventions, *Divine Dia-*
logues, part. 1. c. 8.
 whereby to solve the Phenomena of the World. I am confident the
 World will condemn you with Blasphemy for that comparison be-
 twist those inspired Artisans, and your *Des-Cartes*: That they were
 Inspired, the Scripture assures you; you have not so much as pro-
 bability to esteem so of the other; yet do you not stick to compare
 them, and Him. You cannot but surmise that *Cartesianism* will
 prove a true restauration of that part of *Mosaical Philosophy*, which
 is ordinarily called *Naturall*: You know not how, with judgement
 and Conscience, to exclude his Principles out of that *Cabbala* of
 yours, which You advance so much above the Letter of the

Sacred Word of God, as *ἐν ὁρατῷ* transcendeth *ἐν ὑψίστῳ*, *Introduit. to the*
 or Reality exceeds Appearance. Consider Dr. Moor, consider *defence of the*
 whom you thus celebrated: A man so Infamous for, and Impudent *Cabbala* p. 101,
 102, 103, 104.
 in

in his Lusts, that he makes no other Apology for his Transgressions of that kinde, then *That he had not vowed Chastity?*

So impious in his Metaphysicks, that he was condemn'd by the Reformed Universities in *Harderwick* and *Utrecht*, as a *Pestilent Writer*: and his whole Philosophy prohibited to be Taught or Defended in *Leyden* and *Herborne*. Take notice what Character you have imposed on the Papiſts, and remember withall, that *Des Cartes* your *Alumbrado*, is of that number. I must protest unto you, that the serious Animadversion upon these Passages of *yours*, makes me scrupulous how to allow Dr. *More* the Attribute of *PIOUS*: and my doubts multiply upon me, when I observe that you deduce your *Cabbala* from the *Pythagoreans*, and relie more on the mysteries of their members, then the plain Text, and Authority of the Universal Church. You dignifie *Pythagoras* so far as to ascribe unto him “a power of Working Mira-

cles, as *Moses* and the succeeding Prophets did; which *skill* “(dare you to call it *Skill*!) *Empedocles*, *Epimenides*, and *Abaris* having got, they grew so famous, that *Empedocles* was fir-named “*Alexanemus*; *Epimenides*, *Cathartes*; and *Abaris*, *Aethrobates*, from “the power they had in suppressing Storms and Winds, in freeing “Cities from the Plague, and in Walking aloft in the Air: which “*Skill* inabled *Pythagoras* to visit his Friends after that manner at “*Metapontium*, and *Tauromenium* in one and the same day. You represent *Plato* as a Divine man for Knowledge, and Vertue: though it appear otherwise in the Records of his Life: and *Plotinus* must be Sainted, though he were a Magician, though he stiled Christianity *Βασιλικὴν τέχνην*, and blamed *Origen* for defending it. Good God! How far doth prejudice transport you? How different are your Sentiments concerning those men, from what the Fathers, and the most Authentick Records of History, relate about them? Those that you almost Idolize, were no others then Idolaters and Sorcerers; and *Julian* the Apostate is redevable unto Dr. *More*, for assigning them a better Qualification. Thus *Plotinus* and Dr. *More*; *Porphyrius* and *Glanvill*, are mutually ingratiated; and the Creation better explained by the Allegories of the *Platonists*, then the *Mosaical* Writings in *Genesis*. I finde that *Simplicius* denies the Scripture to be of Divine Authority, because it is *Erroneous* about the Original of the World: 'Tis granted by our *Cabbalists*! And if we extenuate the Assertions of *Gods Word*, from concluding in matters of Natural Philosophy, and Astronomy, How shall we any longer reject the *Alcoran*, and *Talmud*, for Errors therein? With what justice shall we deny them the benefit of that excuse, which

Jac. du Bois
in præfat. adu.
Wittichium.

which we make use of our selves? But I finde my self to enlarge beyond the designs of a Letter: I beseech you, Sir, to follow that advise I have heretofore suggested unto you; Consult Books, and not your Phansy; enquire better into the Foundations of the *Cabbala*, and the repute you give to the *Pythagorical* Philosophy: you will finde after a better Scrutiny, then your narrow Reading as yet qualifies you for, that your Confidence is but weakly supported, and that upon prejudicate Opinions you desert the Sacred Text, and obtrude upon us your own Conceits for *Mosaical*; and with greater Impudence then any *Jew*, you obtrude for such what you never Received as such: And lay down this extravagant position: "In the expounding of *Moses*, I think I may lay down this for a safe Principle, that there is no considerable truth in Nature or Divinity, that *Moses* was ignorant of; and so if it be agreeable to his Text, *I may attribute it unto him*. At least the

*Defense of the
Philosoph. Cabb.
p. 138.*

"*Divine Wisdom* wherewith *Moses* was inspired, prevents all the Inventions of Men. -- By this Rule, it is impossible for any thing considerable to be newly invented: neither need we contest with the *Virtuosi* whether one of them, or a *Peripatetick* were Author of this or that; 'tis certain *Moses* was acquainted with every thing considerable, and the *Spirit of God*, which inspired him, doth prevent all the discoveries of Men. Thus you attribute to *Moses* the Opinion that the *Earth is a Planet*. Id. Ibid. p. 138.

"For, as I have elsewhere intimated, *Moses* has been before-hand with *Cartesius*. The Ancient Patriarchs having had Wit, and by reason of their long lives leisure enough, to invent as curious and subtile Theorems in Philosophy, as ever any of their posterity could hit upon, besides what they might have had by Tradition from *Adam*. -- Most excellently argued, a *posse ad esse*. Thus you make the Three Elements of *Des Cartes* to be Plainly Distinguishable parts in the Matter first Created. And when you Write again, the Elasticity of the Air, and its ponderousness, will at least become Ingredients in your *Cabbala*; and the Authors are obliged unto you, if you do not attribute the *Barometer*, *Thermometer*, and *Air-pump*, &c. unto the first Patriarchs, who had so much wit and leisure. Did ever *Madness* arise to such a height? or was there any man who more grossly transformed Scripture into a *Nose of Wax*. Sir, you will pardon me for being earnest with you in a case of such importance: I would believe you, but that in so doing, I should dissent from God Almighty. I was inclined to believe you were an *Hypocondriack*, and that your Opinions were not the result of your judgment, but of your temperament; but you have no Inter-

Ibid. p. 151.

vals : and in the explication of your *Preexistence*, you make the *Bible* not your *Rule*, but *Pretence* : and what you have asserted and consented unto in the *Church*, you regard not in comparison of the *Pythagorical* Tenets. Give me leave to tell you, that where the *Foundations of Government* are dissolved, there can be no *Piety*. Our Laws oblige you to the 39 Articles; and *They* to the *Scripture* : if such Glosses be put upon them, 'tis in vain to expect that any thing can binde, or that the *Act of Uniformity* can take place : It is much better that such as you were cast out of the *Church*, then continued in ; and an open enemy were better then such a friend. It concerns the *Parlament* to look after such *Latitudinarians* ; and if what your Apologift saith, may take place, That men by no *Professions* or *Subscriptions* are obliged further, then not to contradict the *Articles of Religion* ; all *England* will soon be Distracted with variety of Opinions, some not crediting half so much as others; and an Explanation must be made of the Words *Assent* and *Consent*.

Sir, These Considerations do allay very much the esteem I had for your *Piety* ; and I ascertain you, that if you will pardon me this time, I will not give you a second cause of that nature for Exceptions. And I am the more resolute herein, because I finde you thus interposing in the behalf of *Men* whom no Proposals or Supplications of mine have been able to reduce unto a Declaration, concerning those controverted Points in the *History* : and you are pleased so to interest your self, as to maintain *Untruths* concerning them, and to inodiate me most maliciously, who threw my self upon the action without any other expectation then that of *Certain Ruine*. Had you had any sense of piety; had the *Divine life* fixed in a *Divine body* (and transcending *dry Reason*, in the guidance whereof, a Man should either immediatly feel and smell out by an holy sagacity, what is right and true, and what false and perverse ; or at least, he shall use his reason aright to discover it :) had this swayed in you, My Undertaking had become Dr. *More* : But since your Actions are a greater evidence against you, then any specious Words can be for you; since Mr. *Glanvills* honour is dearer unto you then *Truth*, and the *Church of England*, I do conclude with this advise, that instead of a new *Enchiridion Metaphysicum*, you would write a retraction of your Printed Works, and leave off to play, as it were, at *Boe-peep* with *Atheism*, by defending Christianity with ridiculous Arguments. When the *Manichees*, those *Pythagorick* and *cabbalistical*

(79)

ea! Christians did arise and oppose *Orthodoxy*, even *Diocletian* did make a Law, *Nequis religionem Christianam deterioribus religionibus impugnaret.*

Sir, Your compliance with this Suggestion, will very much oblige me to be

Warwick, Nov. 30.
1679.

Your humble Servant,

Hen. Stubbe.

POSTSCRIPT.

POSTSCRIPT.

Sir

TO require the *intelligence* you give me of the *Enchiridion Metaphysicum*, and of your gallant performances, and *Experiments* of the *Virtuosi*, to be discovered there, I shall requite your kindness, with somewhat you may impart from me to your *Correspondents*. I intend *next terme* to publish my full *Answer* to your *Ecebolius*: & an Appendix containing the *Standard of Latine, Eloquence* or, M. Glanvill's epistle to the *Clergy of Sommerfet*: some papers of M. Henry Oldenburgh, the Secretary & *Vindicator* of the R. S. as also some Letters of Ortuinus a renowned *Virtuoso* of Germany, whose *epistles* were written a little before the time that the *Royal Society* proposed first the *transfusion of blood*: There will be also the *Travailes* of another *Virtuoso*, who past over the River *Tanaïs* at *Mentz*, and in a Gallery saw the twelve *Casars*, viz. *Julius Caesar, Augustus, Aristides, Themistocles &c.* He travail'd with my Lord *Arundel* to *Vienna*: and I may as well reckon these for *Virtuosi*, as THEY doe others for to be *inventours*, and of the R. S. I have also a Treatise concerning *F---* and *Fi----* in agitation, like to my Lord *Bacons Historia ventorum*: 'twil be of great improvement to *experimental Philosophy* and *Physick*; but some *Tryalls in consort* I must recommend to your friends, and some *Experiments* about *Belching* to Dr. *More*. I have some proposals of *imbodying* these *Meteors* of the *Microcosme* into *VEHICLES*, and to try if it will give any light for the producing that *divine temper of body*, which is requisite for a *Pythagorean* and *Cabbalist*: oblige me by putting this into your *Hint-box*.

FINIS.

